

THE
Plaine-Mans
Path-way to
Heaven.

The second Part.

Set forth Dialogue-
wise, for the understanding
of the ignorant.

By ARTHUR DENT, *lic*
Preacher of the word of
G O D.

AT LONDON
Printed by H. L. for W.
Barrenger, and are to be sold,
at the great North door of Saint
Pauls Church.
1613.



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TO THE HO
NORABLE, SIR

THOMAS FLEMING

Knight, Lord chiefe

Iustice of Eng-
land.

Honorable Sir,

BY vvhat force
and Art the Diuell
hath, for manye
yeares, impugned
the glorious Gospell of Christ,

A 3

&

The Epistle

Euse. Eccl.
Historic.

Reue. 12
4-15.

Iren. Epip.
&c.

2. The. 2. 9

& so the saluation of men, the
stories are diligent to report,
and the godly to lament. The
furie of persecution hath been
as a great red Dragon, whose
taile draweth the starres out of
the skie; & like a raging floud,
that leaueth nothing. The fran-
tick innouations of Hereticks,
not onelic distracted, but also
impoisoned the whole world.
But the greatest mischiese of
all came by that Anti-christ, the
abominable papacy of Rome.
By it the key of knowledge, the
blessed word of God, was taken
out of the way. & many sedu-
cing lies & wonders, done by
the

Dedictory.

the effectuall working of Satan, were substituted in the place thereof. In the first ranke of these, is that book of abominations, ascribed to *Gregorie* vnder the name of his dialogues, sent abroad of late in English, to poyson our nation.

But when the plaine truth would needes breake forth in the hands and mouthes of the *Waldenses*, &c. then did the Antichristian papacye deuise the *Schoole-learning*, of purpose to brangle the wits of such as imbraced the plaine truth, as *Genebrard* doth pretily

*Geneb.
Chro. lib. 4*

The Epistle

Mat. Paris.
Gobeli.
ann. 1200.

tily confesse. After this did Antichrist labour to Antiquate the Gospell written by the 4. Euangelists, to bring in a phantasticall eternall Gospell, of the Diuells deuising, & the Friars penning.

This course succeeding not, the Beast, with hellish cruelties, maketh warre against the word of God. Hence arose the manie Riuers of Martyrs blood, shed by corrupt Iudges: Horrible massacres: Furious warres; And at last the diuellish counsells of Iesuits, importunately perswading kings to make war against Iesus Christ. Hereby was

Dedicatory.

was the Christian Commonwealth brought to vnspeakeable misery in it selfe, and shame in the eyes of other nations.

From these tentations, what Family, Tribe, or people was free? Sure as many, of all sorts, as loued the time more then the truth, were strongly deluded heereby, that they might be fearefully damned. Reu. 13.8 1. Thes. 2

The honor to giue remedie to these the greatest euils that euer were in the world, the Lord hath reserued for Christian Kings, conuerted vnto the Gospell: In them the kingdomes of this world are our
Lords

The Epistle

Reue. 11 Lords and his Christs.

By these hee iudgeth the
world with equiry, & the peo-
Psal. 96. 13 ple with truth: by these he saith
to the people, Praise the Lord
Rom. 19. 5 all ye his seruants, and ye that
feare him both small and great.
Now are the impediments of
mens saluation remoued; now
may euerie one drinke of the
waters of life freely: so that now
it is expected that euery one
bring to Christ our Salomon
Cant. 8. 11 for his vineyard, a thousand sil-
uerlings, The helps are many:
the throne of iustice (in which
your Lordship by vocation,
next vnder his royall Maiesty,

is

Dedicatory.

is chiefe) dooth chase away euill, so that the people reioice: The ministry is instant: & many profound Diuines are content to abase their gifts, like Nurses, to the capacity of the most ignorant, putting such helps into their hands, that euery one may knowe the Lord, from the least to the greatest. 1er. 31. 34

Among the rest, this worthy Author hath the chiefeest praise & applause. Vnto his first book of the Plaine-mans Pathway to heauen, long after his death, is come to light a second part.

This booke was I requested to reuise before it came abroad,

The Epistle

broad, and to procure it patronage. The booke I found composed with great learning, and very extraordinary discretion, to make matters very excellent to bee familiar to the Plaine-man.

Now, concerning the patronage of it, I humbly beseech your good Lordship, that it may finde grace to goe abroad vnder your Lordships protection. It cannot be, but that your Lordship, most eminent, and most vpright in the administration of Iustice, will protect and encourage the Plaine-man that walketh

Dedictory.

walketh the true Path-way to
heauen. Such knowe what be-
longeth to an oath, and there-
fore, in tryals, doe not a little
beautifie the throne of iustice.
If such, then the meanes by
which they are such, cannot
but be precious in your Lord-
ships eyes. Againe, your Lord-
ship is knowne, in all sinceritie
to run the waie to heauen.

Hence arise your sounding
praises for the loue of the Gos-
pell, and professors thereof, for
your many workes of charitie,
and by name of your often and
mercifull relieuing the distres-
sed;

The Epistle

sed; and generally for the spotless integritie of your whole conuersation: All which doe promise that you both loue, and loue to protect the good helps vnto sanctimony. Vouchsafe therefore, I most humbly beseech your good Lordship, that this godly Treatise, may passe vnder your Lordshippes protection, and accept this my petition as a duty of my thankfulness.

The Lord Iesus, the King of iustice, be ever patrone to you and yours, that after hee hath aduanced you to much honor
in

Dedictory.

in this life ; hee may giue vnto
you a long white robe , and
cause you to sit with his glo-
rious elders in the king-
dome of heauen,

Amen.

*Your Lordships most
humble in the
Lord,*

VV. S.

Proclamation

in this is: that we have
your love & service, and
will you to be with us
in the old & the king
don't know
Lamin

Item I have signed
Lamin in the
Lamin

W. V.

Pa

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THE PLAINEMANS

Path-way to Heaven.

A DIALOGVE,

Betweene { *Theologus* a Divine,
 and
 { *Philagathus* a Country-man.

Theologus.

Well met good neighbour Philagathus: you are welcome home. I pray you, what news hear you in London?

Phila. Sir, none but good: for God be thanked every thing is far better cheape there then it is heere; And I do greatly admire how such a multitude of people living at hearts

B

case

ease, can bee so vvell maintained, with lesse labour then we in the Country?

Theol. And do you admire at this: as though true happinesse consisted in these things.

Phila. Why sir, you know that in these daies rich attire, delicate fare, sumptuous buildings, honours, and promotions, are chiefly aimed at and most sought for, wherein the Cittie superaboundeth at this present: are they not, thinke you, more happie then we?

Theol. Indeed, all these are Gods blessings, and are sent to his children for their good, so long as they vse them well. For we read that Abraham and Lot were very rich: and yet you may finde in that story, that they and all the Patriarches after them, sought for another Country, there figured by the promised land of Canaan, which in deede is the true Summum bonum, that we are likewise to look for in Christ, as shall be hereafter by Gods grace declared more at large.

Phila. What is that then which euery man most desireth, & is most necessary to be sought for and profitable to be obtained?

Theol. To be happie.

Phila. What then, I pray you, is true happinesse?

Theol. Such a full and perfect ioy as hath in it no end, no griefe. Ioh. 1. 11. Ioh. 1. 4. Reuel. 21. 34.

Phila.

Part 2. *Path-way to Heaven.*

3

Phila. Is there such ioy, in anie thing that concerneth this life?

Theol. No, for al things vnder the Sunne are vanitie and veratton of spirit. Eccles. 1.14.

Phila. Wherein then consisteth this full and perfect ioy?

Theol. In the perfect fruition of eternall life; for there is to be had this full ioy: and our Saviour hath taught vs to reioyce, that our names are written in the booke of life. Luke 10. 20. Philip. 4. 3. Reuel. 3. 5. &c. 21. 27. Psalm. 69. 28.

Phila. How may we attaine to eternall life?

Theol. This is life eternall, to knowe the Lord the onely true God, and whom hee hath sent, Iesus Christ. Ioh. 17. 3.

Phila. None hath seene God at any time, (Ioh. 15.) for he dwelleth in the light, which none can attaine vnto, 1. Tim. 6. 16: how then should we come to know God?

Theol. Although we can neuer see God as he is, nor come to a perfect knowledge of him in his nature, yet it hath pleased him to set forth vnto vs such a knowledge of himselfe, as whosoever attaineth vnto the same, shall inherite eternall life. Matth. 11. 27. Ioh. 6. 40. 47. 54. Ioh. 17. 7. 8. 1. Ioh. 4. 6.

Phila. Can no man bee happy without this knowledge of God?

B 2

Theol.

Theol. No: for there is no true ioy without this knowledge: the wise man may not ioy in his wisdome, no; the strong man in his strength, no; the rich man in his riches: but the true reioicing, is in knowing the Lord, to be he that worketh mercie, righteousness and iudgement. Ier.

9. 23, 24.

Phila. Is it anie danger not to knowe God?

Theol. Yea: the Lord when he cometh with his mightie Angels, will render vengeance in flaming fire vnto them that knowe not God, and which obey not the Gospell of our Lord Iesus Christ. 2. Thes. 1. 8.

Phila. How may we attain to this true knowledge of God?

Theol. God doth make himselfe knowne vnto vs two waies: first, by an inward knowledge, naturallly grafted in vs, which is called the light of nature, Rom. 2. 14. and secondly, by other outward meanes,

Phila. Is not the light of nature sufficient to bring vs to the sauing knowledge of God?

Theol. No: for it is choaked in vs, partly by Ignorance, 1. Cor. 2. 14. and partly by malice. Rom. 1. 21. 31.

Phila. By what outward meanes is God made knowne vnto vs?

Theol. Partly by his works, Ro. 1. 20. But most clearely by his word. Psal. 119. 105. and Psalme

Part 2. Path-way to Heaven.

5

Pfalme 19 78. &c.

Phila. By what workes doth God make him selfe knowne?

Theol. By the creation of the world, Rom. 1. 20. By the preserving and wonderfull government thereof, and of all creatures therein, and their severall actions, Psal. 19. 1. Psal. 104. by doing good, giving raine from heaven and fruitfull seasons. Acts 14. 17.

Phila. What doe these workes of God teach vs?

Theol. They make knowne unto vs, his eternall power, and Godhead: and thereby his wisdom, providence, goodnesse, iustice and, mercie; and consequently our owne weaknesse and unworthinesse, that we might learne thereby to worship him as God: that is, to obey his will, to call vpon his name, to trust in his mercie, & to acknowledge his benefits with thanksgiving. Rom. 1. 19. 20. Psal. 145. 10, 11. and Psal. 147.

Phila. Do wee so profit by the consideration of these works of God, that we growe thereby truly to know him, and to performe these duties of our knowledge, that thereby we attaine to eternall life?

Theol. No: no more then wee doe by the naturall knowledge that is ingrafted in vs: for these bitter roots of ignorance and malice which

are in vs by sinne, doe choke al true knowledge of God, and doe pull backe all obedience in the naturall man, and cause vs to follow sin with greedinesse. Ephe. 4. 18. 19. 1. Cor. 2. 7. 8. 14.

Phila. What fruit then do these roots bring forth in vs?

Theol. First, in stead of the true knowledge and worship of God, all idolatrie and superstition. Rom. 1. 21. 22. Secondly, in stead of obedience, and all holy duties, all rebellion and iniquitie. Rom. 1. 26. Ephes. 4. 18. 19.

Phila. Seeing that neither the naturall light of knowledge within vs, nor the consideration of God his works without vs, do bring vs to the true knowledge of God, and so to true happinesse, what meanes is there else to attaine vnto it?

Theol. The most notable, direct and assured meanes, to bring vs to that knowledge of God which bringeth salvation, is the true knowledge of the word of God, without y^e which we haue no warrant in any ordinarie meanes to bee saved, and attaine eternall life. Rom. 10. 13, 14, 15. 17. Iames 1. 21. Ephes. 4. 11. 12. Deu. 12. 28. 29. 30. 32. For in the word of God, are contained all things necessarie to salvation, Ioh. 20. 41. 2. Tim. 3. 15. 16. 17.

Phila. What call you the word of God?

Theol. All those things that are written in the holy

Part 2. *Path-way to Heaven.*

7

holy Canoncall Scriptures, comprehending the bookes of the old and new Testament, all which together, we commonly call the Bible.

Phila. Why doe you call these Scriptures holy?

Theol. First, because they containe in them most holy things, and are delivered by the holy Ghost, being his instrument, to make holy the people of God, for in them is comprehended the rule of true holinesse, and the preaching thereof is the power of God to save such as beleeve. Rom. i. 16. 1. Cor. i. 2. i. Secondly, to put a difference between them, and al other writings generally, which may also bee called Scriptures. Thirdly, to put a difference between them and the writings which be called Apocripha.

Phila. What meane you by Apocripha?

Theol. Certaine bookes, which are now loſed with the other books of the old & new Testament, but have no warrant to be of that authority, that wee may ground the Articles of our faith upon them; for there is none of them but have their blemishes: therefore in the former ages of the Church they were read in the publique assemblies for institution of manners, not for confirmation of faith.

Phila. Why do you call the Scriptures Canoncall?

Theol. First, because they contain in them the rule

rule of truth and true religion: that is, all the duties of the true worship and service of God: for Canon, signifieth a rule.

Phil. How doe you knowe them to bee the word of God?

Theol. First, it is impiety to doubt of them, and none doe doubt of them, but those whose cogitations are darkened, and whose hearts are hardened: Secondly, the maiesty, the power, the wisdome, the truth, the perfect agreement, the holinesse, the spirit of God that speaketh in them, is able to conuince all that shall denie or doubt of them. Thirdly, the antiquitie of them, the wonderfull preseruing of them against the malice of sathan and so many wicked tyrants as haue sought to deface them: the whole consent of the Church, receiuing them in all ages: the blood of so many Martyrs shed for defence of the doctrine which is taught in them, are most notable testimonies, that they are of greater power then all the wisdome of man.

Phil. Why are the Scriptures called the word of God?

Theol. Because God is the author of them: for that which Moyses sayeth of the lawe, Exod. 20. 1. That God spake these words, is true of the whole Scripture, as witnesseth the Apostle Heb. 1. 1. God in times past, at sundry times, and in sundry sorts, spake to our fathers by the Prophets.

Prophets. And Peter teacheth vs, that the propheticie was not brought by the will of man, but the holy men of God spake as they were moued by the Holy Ghost. 2. Pet. 1. 2. 1.

Phila. Why was the word of God committed to writing?

Theol. First, that one consent of true doctrine might bee preserved for euer in the Church of God, proceeding from the Lord himselfe, who is best able to declare his owne will, that people might be taught the will of God, and not the deuises of men. Secondly, to prevent all the subtleties of Satan, who laboureth to ouerthrow the true doctrine of God, both by conuincing and suppressing the truth, and also by thrusting in his own deuises, and the fancies & traditions of men, in stead of the word of God. Thirdly, that the wicked might be without all excuse for their ignorance of God and his will, and for their rebellion against his holy lawes.

Phila. Then what authority hath the holie Scriptures?

Theol. The Lord hath appointed the holie scriptures, to be the only rule, to plant, govern, reforme and teach, the whole Church of God, and every particular congregation and seuerall member of the same, vnto all perfection. 2. Tim.

3. 15, 16.

Phila. Hath not the Church authoritie about

boue the Scriptures? is not the Church iudge of the Scriptures? and are we not bound to obserue the traditions of the Church as well as the Scriptures?

Theol. First, there is no true Church which is not grounded vpon the doctrine of the Prophets and Apostles; Christ Iesus himself which is the subject and matter of the scriptures, being the head corner stone: and therefore the Church, hath no authoritie beyond or besides the Scriptures, much lesse aboue the scriptures, 1. Cor. 3. 10, 11. Ephe. 2. 19. 20. 22. 23. Deut. 12. 28, 29, 30, 31, 32. &c.

Secondly, the Church hath no authoritie to adde or take from or alter one tittle of the scriptures, Deut. 12. 31, 32. Deut. 10. 12, 13.

Thirdly, the Church onely giueth testimony of the scriptures, not as being of more authoritie then they, but as the faithfull keeper of them, and interpreteth them according to the rule of faith, which is taught in them, 1. Tim. 3. 15. Rom. 12. 6.

Fourthly, no Prince, or person, no Pope, Church, or Conncell, may teach anie doctrine, or erect any religion, or appoint any seruice and worship of God, which is not either expressly taught in the Scriptures, or truly and plainly gathered out of the scriptures. And therefore no traditions are equall with the word of God,

God, and all traditions disagreeing with the word of God are abominable, Deut. 13. 3, 4. Math. 15.

Phila. How must the word of God be used to be made profitable vnto his people?

Theol. First, they must search the scriptures, Ioh. 5. 39. and give heede to the reading thereof, 1. Tim. 4. 13. their delight must be in the Lawe of the Lord, and they must meditate therein day and night, Psalme 1. 2. Secondly, the word of Christ must dwell plentifully in them, that they may teach and admonish their owne selues. Col. 3. 16. and exhort one another, 1. Thes. 5. Heb. 3. 13. and thereby grow in grace and in knowledge of our Lord Iesus Christ, 2. Pet. 3. 18. Thirdly, the law of God must be in the heart of his people, that they may teach it their children, and their childrens children, that they may be talking thereof when they tarry at home, when they walk by the way, when they lie downe, and when they rise vp. Deut. 6.

Phila. Is this then all the use of the word of God which is required to bring vs to the true knowledge of God?

Theol. No: for without faith it is impossible to please God, Heb. 11. and faith cometh by hearing, and hearing by the word of God, Ro. 10. 17. But none can hear without a Preacher.

Rom. 10.

Rom. 10. 14. therefore the Lord hath ordained the preaching of the word, for the teaching of his people, and to that end hath ordained the ministry thereof, Ephe. 4. 11. 12. Deut. 18. 18. and by the preaching of the Gospel to save them that belcense. 1. Cor. 1. 21. Colos. 1. 28. and lastly, because none of these means are effectual without the blessing of God, who giveth the increase, 1. Cor. 3. 6. 7. and openeth the heart, Acts 16. 14. the Lord must be called on by earnest prayer, who giveth wisdom to them that aske. James 1. 5.

Phila. Wherin standeth the true knowledge of God, as hee hath revealed himselfe in his word?

Theol. In knowing him to be our Lord and our God, and in acknowledging the same as becommeth his people and servants. Esay 45. 2. Deut. 7. 9. 10. Iere. 31. 33. 34. Ioh. 20. 28.

Phila. What is it to know and acknowledge him our Lord?

Theol. It is to acknowledge, that as he hath made vs, so hee hath all souerainty over vs, in soule and body, in goods, and in all things, and that we owe vnto him all faithfull service, and obedience, according to his lawes and ordinances. Psal. 100. 3. Leuit. 10. 37.

Phila. What is it to know and acknowledge him our God?

Theol.

Theol. It is to know and acknowledge, that of him only by his free grace, we have and hope for all good things for this life, and for a better life, because we are his people, and the sheepe of his pasture, Psal. 100. 3. &c. 95. 7. & 144. 15. Ezek. 36. 28. and that wee owe only to him all divine worship, Levit. 20. 7, 8. Deut. 4. 35. 40.

Phila. Are not all people the people and servants of God?

Theol. Yes, in respect of their creation, and his power and authority over them: yea all the wicked, and the very devils are his servants: but none of these are so his people and servants as they come to that knowledge of him, and true acknowledging him their Lord and their God. Ezech. 36. 38.

Phila. What is required in the people of God, that thus know him and acknowledge him?

Theol. To continue in the conditions of that covenant, wherein hee offereth and granteth eternall life. Deut. 26. 17, 18. & 28. 1. 2.

Phila. What be the conditions of the covenant?

Theol. They be of two sorte: the condition of the law, which is called the old Testament, the condition of the Gospel which is called the new Covenant.

Phila. What is the condition of the Law?

Theol. If you shall keep my statutes and my iudge-

iudgements, the man which doth them shall live by them, Leuit. 18. 5. Gal. 3. 12.

Phila. What is the condition of the Gospell?

Theol. So God loued the world, that he gave his only begotten Sonne, that whosoever belieueth in him shall not perish, but haue euerslasting life Ioh. 3. 16.

Phila. Doth God couenant both by the Law and the Gospell to giue eternall life?

Theol. Yea, but with senerall conditions: for the law requireth a perfect obedience, and therefore pronounceth euery one accursed that fulfilleth not euery part and parcell thereof, Deut. 27. The Gospell requireth faith in the Redeemer, whereby the man that belieueth shall be iustified and liue for ever, Rom. 4.

Phila. What call you the Law?

Theol. Generally whatsoeuer requireth any dutie at our hands, promising rewarde if wee fulfill it, and threatening punishment if wee faile in it.

Phila. What call you the Gospell?

Theol. All those promises of the mercifull Father and loue of God, by his free grace in Iesus Christ, consisting in the forgiveness of sinnes, and regenerating his people to eternall life.

Phila. How manie waies do you vnderstand the Law?

Theol. Two waies, partly mutable; but on-ly

ly by himselfe, as the ceremoniall & the iudiciall: partly immutable & eternall as the morall law.

Phila. What call you the ceremoniall Law?

Theol. All those commandments set down in the old Testament concerning sacrifices, washings, purifyinges, observing of daies, abstaining from meats and drinks, and such like, whereby the Lord did darkely and by shadowes teach the Jewes their owne uncleannes, and the way of their sanctification.

Phila. What doe you call the Iudiciall Law?

Theol. All those commandments in the old Testament touching the execution of iustice, and government of the common weale, for the maintenance of equity, and the punishment of offenders.

Phila. What call you the morall Law?

Theol. Those lawes which concerne the life and manners of men, in framing of them to the will of God, in every part and power of soule and bodie, promising eternall life to them that fulfill it, and threatening eternall death to the transgressors of the least tittle thereof.

Phila. Are all men bound vnto these Lawes?

Theol. No: the ceremoniall law containing but shadowes (whereof Christ is the bodie) was abolished by the coming of Christ, in the ceremonies thereof, though the substance and thing signified is perpetuall. The iudiciall lawe was proper

proper only to the Jewes, other nations are not tyed to the same foym of iudgements, althoough the equitie thereof remaineth for ever. The morall law bindeth all people, kinreds, and nations in the world, yea the very Angels to the obedience thereof, vnder the paine of the curse and eternall toraeth of God.

Phila. What is the morall law written?

Theol. The whole summe and substance of the morall law of God, is contained in the ten commaundements, which are written in the 20 of Exodus, and more largely expounded in all the books of the holy scriptures; that is, in the writings of the Prophets and Apostles.

Phila. Is it not written any where but in the Scriptures?

Theol. Yes, it is written in the hearts of men, both of the heathen, Ro. 2. 14. to make them vnrascable, Rom. 1. and also of the goble, to the direction of their waies, Ier. 31. Ezech. 36.

Phila. What is contained in the law of God?

Theol. The rule of that true holinesse and righteousness, which is the summe of Gods will touching all that obedience which he requireth of man. Luke 10. 26. 27. 28.

Phila. In how manie points standeth the whole effect of the law?

Theol. In two: that is, in commanding all things that be good, & in forbidding all things that

that be ill.

Phila. What doth the Lord require of vs by the law?

Theol. The perfect obedience of the whole man, in doing the good things wee are heere commanded, and in forsaking the evils we are heere forbidden.

Phila. How prooue you that all good things be commanded, and all euill things forbidden in the ten commandments?

Theol. First, by the summe of the lawe gathered into two heads by our Saviour, Marth. 22. 37. Secondly, because life is promised to them that fulfill it, Marthew 19. 17. Luke 10. Leuit. 19. 18.

Phila. Seeing the law in so few words commaundeth all good things, and forbiddeth all euill, how may we learne to vnderstand it?

Theol. First, the whole scriptures be as it were Commentaries to expound the law more at large. Secondly there be two rules to further the vnderstanding thereof.

Phila. Which be they?

Theol. First, that euery commandement with the rootes and branches thereof, is to be applied not onlie to the outward actions of the body, but also to the affections of the heart, and the thoughts of the minde: secondly, that in euery commandement where any euill is forbidden,

bidden, the contrary good is commanded: and where any good is commanded, the contrary euill is forbidden.

Phila. VVhy is there but ten things commanded?

Theol. Because the wisdome of God, which is far aboue the vnderstanding of all men and Angels, bath comprehended all righteousness in these words.

Phila. How can that be?

Theol. Because in the name of any one thing commanded or forbidden, are contained all whatsoeuer, stock, root, or branches thereof with all the causes meanes, and signes of the same, as we shall see moze plainly in the 6.7.8. commandements.

Phila. Seeing he nameth none but great sins, where are small sins forbidden?

Theol. Wee are naturally blinded in the iudgement of sinne, and therefore we thinke sinne to be small: but seeing every sinne dishonoureth God, and cannot be washed away but by the blood of Christ, it is manifest that we increase our owne shame, and shew that wee neuer knew the pretiousnes of Christs blood, while we thinke any sinne to be small.

Secondly, wee are here taught to discover sinne, and shew him in his owne likeness, so that our smallest sinnes as wee account, be

foze the Lorde haue these names set vpon them, which he hath here marked them with all in these commaundements : foze by our thoughts, lookes and speeches, we are proued by our Saviour Christ, to be murtherers and adulterers, Math. 5. though these facts which we account murther and adultery were neuer by vs committed.

Phila. Rehearse the commaundements?

Theol. Befoze wee come to the commaundements, there be two p̄fases to be considered : the one in the words of Moses, God spake all these words and said : the other in the words of the Lord himselfe, I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

Phila. VVhat meane these p̄fases?

Theol. They be speeches set befoze the commaundements to stir by the hearts of the people, with all reuerence and diligent marking in hearing the law of God.

Phila. What is taught in these words of Moses.

Theol. First, that God himselfe is the author of these lawes and not Moses : secondlie, that they ought to be heard, receiued and obeyed, with grace, reuerence, & deeper consideration then all the lawes and ordinances of men.

Phila. What lessons may we learne heere?

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Theol. First,

Theol. First, that the teachers of Gods people must first know the will of God, and then deliuer it faithfully, and without corruption, teaching the word of God and not the fancies of men: secondly, that people must not haue itching eares, to hearken after any other sound of words or learning then the will of God taught in his word: and that with reuerence they must heare and receiue it from the mouth of the teacher, as from the Lord himielfe.

Phila. To whom, then, where, and in what manner did the Lord deliuer these lawes?

Theol. First, he spake them to the children of Israell, being come out of Egypt, appearing vnto them on mount Sinai, with thundring, smoke and flames of fier, shaking of the earth, and the sound of the trumpet, pronouncing the wordes himielfe, in a thundring and fearefull voice: after that he deliuered them to Moses, written in two Tables of Stone with the finger of God.

Phila. Did God speak no more but these 10. words vnto the people?

Theol. No, for the weaknes of sinfull flesh being not able to abide the presence of Gods maiesty, the people in great feare fled, and craued that Moses might speake vnto them in the name of the Lord, that they might no more heare that terrible & dreadfull voyce, Exod. 20.

18. 19. Deut. 5. 22. 23. 24. 25.

Phila. Why was the Law deliuered in this dreadfull manner?

Theol. First, to remoue that naturall contempt and Stubbornesse that is in the heart of man against the Lord and his Lawe, and to adde a Respect vnto his word and the ministerie of the same, and therefore both the law & the Gospell were confirmed by signes and wonders: Secondly, to teach the people how fearefull a thing it ought to be vnto them to breake any of these lawes, that were giuen by so mighty a Lord, and that the contempt of his word and the ministerie thereof, was the contempt of his Respect and glory.

Phila. VVhat are we to learne by this feare and flying of the people?

Theol. First that we are guilty in our owne consciences of our own vncleannes & rebellion, and therefore dare not abide the presence of God when he cometh to require our obedience according to his law. Secondly, that it is the nature of sin to drine vs from God. Thirdly, how terrible the law is to a guilty conscience without Christ, and what horror is brought vnto vs by the threatnings of the law, when wee once come to see our sinnes, till wee seele the sweete comfortes of the mercies of God in Christ Iesus.

Phila. Seeing the Lord in his owne voyce? spake no more vnto the people, what meanes did he appoint to teach them?

Theol. According to their request hee spake vnto them by Moses, and ordained that hee should still teach them and their posterity, by the Prophets which he would raise vp of their brethren, and so established the ministry of his word by the mouth of men. Deut. 18. 15. 16. 17. Ier. 1. 9. Deut. 5. 31.

Phila. Doth God then now speake vnto vs in his word only by the publike minister?

Theol. No: the minister indeed is the publike teacher, whome wee must heare as the Lord himselfe, and as the Lord his instrument to worke and increase faith in vs, Rom. 10. 14. but the duty of admonition and exhortation is also enioyned to euery brother. Leuit. 19. 17. Math. 18. 15. and to euery Christian, 1. Thes. 5. 11. Heb. 3. 13.

Phila. How may wee know when the Lord speaketh vnto vs by men?

Theol. The Lord speaketh vnto vs by men, when men apply to vs the word of God, and therefore when any of our sinnes are discovered or rebuked, or when wee are stirred vp to any duty, or the iudgements of God against sinne are laid downe vnto vs according to the truth of the word of God, then God speaketh

speaketh vnto vs by the law, whether it be by the publique minister, or by any of our brethren. Isa. 59. 20. 21.

Phila. Doth the Lord also thus speake vnto vs by the Gospell?

Theol. No doubt of it, when the comfortable promises of the Gospell, are truly applied according to the word of God. Acts. 18. 26.

Phila. Is it any sin to refuse, despise, scorne or neglect this kinde of teaching?

Theol. Yea, so great a sinne, that the Lord threatneth hee will require it at their hands. Deut. 18. 19. Isa. 5. 24. and that such a one is to be accounted as a Iudicarian, or a heathen. Mar. 18. 15. and that is the way to all hardnes of heart. Heb. 3. 13. Rom. 4. 11.

Phila. What meant the Lord to write these lawes, and deliuer them to Moses?

Theol. We are taught therein, that the Lord hath commaunded and commended vnto his Church, his written word for the teaching thereof. Rom. 3. 2. 1. Tim. 3. 15.

Secondly, that he hath committed vnto man the ministerie of the same. Deut. 31.

Phila. Why are the lawes written in Tables of stone?

Theol. It representeth vnto vs the hardnes of our hearts, into the which all the ministerie of man cannot make the law of God

to enter, till it bee ingraven by the finger of God, Ezech. 36.

Phila. Why are there two tables?

Theol. To teach vs that there is taught in them two severall kindes of duties: first, those which appertain to the true worship of God, contained in the first foure commandements, namely, in the commandements of the former table: which duties are called holynes, godlynes, the worship of God, the loue of God, the feare of God. Secondly, those duties which God will haue vs performe towards men, contained in the other six commandements, that is, in the commandements of the second table: which duties in the Scripture are called righteousness, honestie, an honest conuersation and the loue of our neighbour.

Phila. Why are these tables coupled and deliuered together?

Theol. To teach vs that God is not rightly serued, except we walk both in the holynes and loue of God, which he requirerh in the first table, and also in that righteousness and loue of our neighbour, which he commandeth in the second table.

Phila. Wee haue heard what is to be considered in the preface of Moses: tell now what is to be learned in this preface of God, *I am Iehoua thy God, &c.*

Theol. Before

Theol. Before the Lord would set downe his lawes, he draweth the people to consider both the benefit in the reverent receiving and humble obeying of his lawes, and also the danger in the contempt or neglect thereof, by three notable arguments.

Phila. Which be they?

Theol. The first, in this word Lord, which in that tongue is Iehouah, signifying the eternall essence of God, that he is and liveth forever: teaching them that he is of that majesty and power, that they should not dare to dishonour him, seeing that it is he, of whome and by whome and for whome, all things are and were created, & that therefore whosoever serveth him not, shall perish and be confounded. Rom. 11. 36.

Phila. Which is the second argument?

Theol. That hee is their God, teaching them that hee hath made with them a covenant of mercie, choosing them to be his people on whom he will bestow his blessings both in spirituall and earthly benefits. Psal. 144. 5. Ezechiel 36. 26. 27. 28. & that therefore they ought to acknowledge his mercie and justice, Ezech. 36. 21. 22. his liberality and goodness and their owne unworthines, and are consequently bound to keepe his lawes and commandements. Deut. 7. 6.

Phila. Which

Phila. Which is the third argument?

Theol. That hee brought them out of the land of Egypt, the house of bondage, which was an experiment both of his eternall power and of his fatherly love towards them, whereby they were taught that they ought to fear him as a most mighty Lord, and to honour him as a most mercifull father.

Phila. What is all this to vs?

Theol. God is alwaies one and without change, Iam. 1. 17. If we therfore be his people these arguments haue no lesse effect to moue vs vnder the Gospell, then they had to moue them vnder the law, seeing his maiestie, his mercy and his benefits, haue bin more plentifully and more plainely made manifest to vs then to them.

Phila. What is the first commandement?

Theol. Thou shalt haue none other Gods but me.

Phila. What doth the Lord require of vs in this commandement?

Theol. First, that wee know and acknowledge the Lord who and what he is, as he hath revealed himselfe in his word, Deut 6. 5. and 7. 9. Secondly, that we know & acknowledge, that the same euersluing Lord, of whome, by whome, and for whom, are all things, hath of his

his otone free loue, chosen vs to be his people, holy and precious, that he might bestow vpon vs the testimonies of his louing fauour in this life, both spirituall and earthly blessings, & a crowne of glozy in the life to come. Deut. 7. 6. 7. 8. 12. &c. 1. Peter 2. 6. 16. 17. &c. Thirdly, he also requireth of vs, that we perfoyme the duties of his people, louing him in his mercy. Deut. 7. 9. 10. fearing him in his iustice, being thankfull in acknowledging his benefits and our own vnworthynes. Finally, that we serue him as our Lord and master, that we honour him as our God and father. Psalme 97. Deut. 26. 16.

Phila. How may wee loue, feare, serue, honour, and be thankfull vnto the Lord?

Theol. Moses teacheth how to loue him, Deut. 6. 6. Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, with all thy might, and these words which I commanded thee, these shall be in thy heart: and again, Deut. 7. 9. and 8. 6. and 10. 12. 13. 16. &c. hee teacheth how to feare him. Deut. 6. 2. and 7. 10. 11. and 8. 6. & 10. 12. 13. To serue him. Deut. 10. 20. Iohn 24. 14. To be thankfull. Deut. 8. 11. 14. 17. and 9. 6. 7.

Phila. Wherein may it appear that we haue none other Gods but the Lord?

Theol. Then we haue the Lord only to be
our

our God and none other, when we truly feare him, and serue him, loue him, and honour him. that is, when we renounce all our owne wor-
thines, and acknowledge his free grace in all good things whereof we are partakers, and when wee refuse all our owne wisdom, and willingly submit our selues to be led onely by his word and commandements, both in wor-
shipping of him, & in all other actions of soule and body. Deut. 8. 11. 12. 13. & 17. 18. & 29. 45. 6. & 10. 12. 13.

Phila. VVhat particular duties doe proceed from this louing feare?

Theol. The onely true worship of the true and onelie God, the true knowledge of God and his will, true loue of God and his word, true feare of God with the reuerent care to keepe his commandements, true trust in his goodnes and calling vpon his name, true hope of his help and patience in all afflictions, true humilitie, and submitting our selues vnto his will, true acknowledging all his benefits, and thankfulness for the same, seeking his glorie and setting forth his praises.

Phila. VVhat euils are heere forbidden?

Theol. To haue or to worship more or other Gods, then the one, true and euer liuing Lord, as Idolaters, Turks, Heathens, and in some sort Papists: to be ignorant of God, and his will,

will, or to despise his word, to attribute vnto magicke, sozterie, witchcraft, fortune or chance, any work or knowledge. which is only of the Lord: leaning to dreames, southeysaying, diuinations, and such like: to trust in creatures, without care of Gods prouidence, or to be careless in a carnall security, not praying to God, or calling vpon creatures, vnfaithfulness, distrust of Gods goodnes, fained and hypocritical trust for a time, pride, arrogancy, trusting in our selues, counterfet humilltie, being inwardly proud, hatred of God and loue of our selues, seeking our owne praises and praises of men, more then praise of God: prophanenes, lacke of feare and reuerence, flauish and seruile feare, vnmindfulness of Gods benefits, and vnthankfulness, not seeking his praise and glory, giuing praise vnto creatures as authors of any goodnes.

Phila. VVhat meanes this word, *Before me or before my face?*

Theol. First, it teacheth vs, that this commandement cannot be broken without horrible despight vnto the Lord: secondly, that how secretly soeuer it be done, yet it is apparent in his sight.

Phila. Doth any Christian breake this commandement?

Theol. This commaundement containeth the

the substance of all commandements, and
therfoze no man is free from the breach thereof.

Phila. How proue you this?

Theol. First, to set by the Lord to bee our
God is to keepe his commandements, Deut.
26. Secondly, it appeareth that our nature is
infected with the corruption of hauing other
Gods, or els, the Lord would haue set downe
no such commandement. Thirdly, euery mans
conscience will accuse himself, if he search truly
both his wants, in vnfaigned loue, feare, obe-
dience and trust towards the Lord, and of his
great negligence and manifold imperfections,
in praying, thanksgiuing, praises, and such
other duties towards the Lord, both in this
and all other commandements.

Phila. What do we gaine by this knowledge,
that we vnderstand our selues to bee infected
with this corruption?

Theol. It serueth first to humble vs in the
sight of our sinnes, and to teach vs how guilty
we are befoze the Lord, & how iustly we might
be cōdemned of him: secondly, to make known
vnto vs the vnsearchable riches of Christ, both
in purchasing our redemption, and freeing vs
from so great a guiltines, and also in restoring
vs vnto a greater & moze glorious perfection
then was in Adam: which was begun in this
life by the inward worke of his spirit, thzough
the

the ministration of the word, and shall be perfect in the life to come, by his glorious power.

Phila. Which is the second commandment?

Theol. Thou shalt not make to thy selfe any grauen image.

Phila. VVhat is taught in this second commandment?

Theol. That the Lord will be truly worshipped, with that worship which he himselfe hath appointed, & none other. Deut. 4. 2. 5. 15. Deut. 12. 30. 31.

Phila. VVhat speciall thing doth the Lord here command?

Theol. To worship him according to his will & nature: that is, in all sinceritie, according as he hath reuealed in his word, contrary to all bodily representations, and corporall or carnall rites. Heb. 7. 16. 18. & 9. 9. 10. and in truth, contrary to all hypocriticall shewes & outward appearances: & herewithall he requirereth all kindes of true worship and all meanes and testimonies of the same both in soule and body and outward things.

Phila. What speciall things doth the Lord here forbid?

Theol. All other worship that proceedeth out of mans braine, which our saviour calleth tradition, doctrines, and precepts of men. Mat. 15. hee

be forbidden also our corruptions that may defile his true worship. Esay 1. 11. 46. 4. &c. and all meanes & signes of the same, both inwardly and outwardly, Iudg. 23. 1. Thes. 5. 22. and therefore all our good meanings and intents without his word, are abhominable.

Phila. Why is there named onely the making and worshipping of Images?

Theol. That kinde of false worship is named as the grossest transgression of many, in which is contained all deuised worship of our owne.

Phila. Is making of Images forbidden?

Theol. No, but we are forbidden, first either to make an Image of God, Deut. 4. 15. or to worship God in the likeness of any creature: secondly, to be put in minde, of any seruice to God by any Image: Ier. 18. 8. 15. Habacuk 2. 18. or to worship any Saint or Angell either by himselfe or by any Image. Reuel. 19. 10. & 22. 9. Thirdly, to look for helpe, or any good thing to come vnto vs, by inuocation, or any worshipping of Angels or Saints, represented vnto vs by Images, Mat. 4. 10. Deut. 6. 13. & 10. 20. Plal. 97. 7. to call vpon Saints is to make them mercifull iaiours, and diuine helps, and consequently Gods.

Phila. What is meant by this word, for I the Lord thy God am a Iealous God?

Theol. The

Theol. We are hereby taught, First, that the Lord cannot abide that any part of that worship which is due to him, should either be withholden or given to any other. El. 5. 4 5. Esa. 42. 8. & 48. 11. Ezech. 16. 37. & Hoze. 1. 2. 6. Secondly, that this sinne as it sheweth our hatred of God, so it procureth the wrath of God to vs and our posterity: Thirdly, that the mercies of God are exceeding plentifull to those that worship him sincerely: Fourthly, that not to be directed by the word of the Lord in our worshipping of him, and in all other actions, and not to obey his commandments, is to hate God, and the mark that God hateth vs: contrariwise, to be led by his word, and to obey his commandments, is the true mark that we loue God, and that he loneth vs.

Phila. Doth there not seeme to be some partiality in God, that he should punish the children for the Fathers?

Theol. No: for it is no iniustice, though the Lord, withholding his grace from the children of Idolaters, leaue them in the hardnesse of their owne hearts, to be punished not for their fathers sinnes, but for their owne, walking in their fathers steps: againe, it is his free mercie that hee loue any, seeing we are all borne the children of wrath: and in this free mercie of the Lord, the children of the faithfull conti-

nuing in the conenant, receive so large blessings of his goodnesse, beeing exceeding moze in mercie then in Justice.

Phila. How is it that manie godlie Fathers haue wicked children, and some vngodly persons, haue faithfull children?

Theol. Gods promise is tyed with the condition, that the sinnes of a wicked father shall not hurt a faithfull sonne, no: the righteousness of a faithfull father, shall not profit a wicked sonne, Ezech. 33. 13, 14. & Ezech. 18. 10. 14. 15. &c. the free mercie of God appeareth in the one and in the other, for we are saved of grace, and not of works: and seeing his mercie doth reach vnto a thousand generations, the performance of the Lords promise, appeereth in euery one of that thousand, which either he saneth by inward grace, or sheweth fauour vnto by outward blessings. 1. King. 11. 13.

Phila. Which is the third Commandement?

Theol. Thou shalt not take the name of the Lord thy God in vaine &c.

Phila. What doth the Lord teach vs in this Commandement?

Theol. That the Lord will haue his name to be had in singular reverence amongst men, so that nothing bee thought, spoken or done, to the

the blemishing or prophaning thereof. Psal. 8. 1.

Phila. What is meant in the Scripture by the name of God?

Theol. Anie thing wherem the Lord setteth forth himselfe vnto vs, and maketh his glorie to shine therein, any work wherin he sheweth forth any part of that diuine power and vertue that in himselfe (for the glory of his name) is written in his Word and Commandments, in his Sacraments, and his seruants glorious works, of power, wisdom, iustice, mercie, goodnesse and truth, names and titles, whereby hee is named vnto vs in the Scriptures.

Phila. What are we here commanded?

Theol. To bee very carefull, that in our thoughts and speeches wee haue the name of the LORD in most high reuerence in euerie thing, wherin it is set forth vnto vs; namely, that wee thinke and speake reuerently of his Word, of his Sacraments, of his seruants, and of all holy exercises, appointed vnto Gods people: secondly, that wee thinke and speake reuerently of all his works, bee they naturall or above nature, in heauen or in earth, in men or in any other creature: thirdly, that wee bee very reuerently the names and titles, whereby the LORD is named vnto vs, both in all other speeches and specially in an oath, and generally that the Lord may haue the glory that is,

due vnto him, in all things that wee labour to further it in our selues and others.

Phila. What are we here forbidden?

Theol. To be carelesse of the Lords glorie, vnreuerently to speake or thinke of his Word or Sacraments, of his seruants, or of any godly exercise: to profane his Word, in plaies, iests, songs, or anie other speech: to despise or peruert his ordinances in the Ministers government, either ecclesiasticall or ciuill, to speake or thinke vnreuerently of his creatures, or his workes in them, either in despising or scorning them, to make light account of any thing wherein his glory appeareth: to abuse or prophane the names or titles whereby God is named vnto vs either in other speeches, or specially in an oath.

Phila. How may the Lords name be vsed in an oath?

Theol. The Lord hath lent vs his name to determine our controuersies, and hee is well pleased that wee vse it to that end, in matters that cannot be otherwise decided: when wee come to witnesse the truth before a Magistrate, and in al other waighty matters that may concerne the glorie of God or the good of our brethren: for the calling of his name to witnesse in such cases, is a peece of his worship, whereby wee make him the Iudge of our conscience and

and action, either to iustifie vs if wee speake the truth, or be reneged vpon vs if we dissemble.

Phila. How may the Lords name be abused in an oath?

Theo. By perjury, swearing to deceiue, swearing to ill purposes, as to iustifie a wicked man, or curse, or to hurt a good man, or a good cause, also by vaine and euill oathes, without weighty occasion, and most horribly in swearing by Idols or by any wicked and cursed things, and by monstrous oathes, in tearing Gods name asunder: also in swearing by creatures, and them that are no gods, or by light and trifling things: lastly, by counterfet oathes, in all which the Lords name, is horribly prophaned and abused.

Phila. By what means may the Lords name be abused?

Theo. By conturving, witchcraft, sozcerie, charming, vaine astrologie, cursing, banning and such like abominations. Deut. 18. 10. 11. also by rash botwes, in the name of God, by superstitious seruice of God, inuented by mans vaine without warrant of the word of God, by setting Gods name before wicked actions, wishes, or instruments, as in vnlawfull games, and such like: by false Prophets and Preachers, which falsely beare the place of Christ: by wicked and hypocriticall Professors of the

Gospell: by such as despise, pervert, or abuse the ordinances of God, in the ministry of the Word and Sacraments, in the execution of the holy discipline and censare of the Church, or other offices and exercises which the Lord hath prescribed in his word: by blind and inordinate zeale, &c. hypocriticall prayers, fastings, and such like.

Phila. What meane these words, *The Lord will not hold him guiltlesse?*

Theol. Because the Lord cannot abide to be robbed of his glory, he threatneth to be severely reuenged of anie such sacriledge committed against him. Deut. 28. 58. 59.

Phila. Which is the fourth Commandement?

Theolo. Remember that thou keep holy the Sabbath day &c.

Phila. What dooth the Lord teach vs in this fourth Commandement?

Theol. That we should sanctifie a Sabbath, that is, that we should keep a holy rest vnto the Lord.

Phila. How should we keepe a rest vnto the Lord?

Theol. In leauing all our owne workes, and doing the workes of the Lord.

Phila. To what end was this Sabbath ordained?

Theol.

Theol. It was ordained partly as a ceremony or shadow, & so it was only proper to the Jewes, and is now ceased by the comming of Christ, and partly as a morall law, and so it containeth a commaundement both to the Jewes and all people and Nations for ever.

Phila. What vse had it as it was a ceremonie or shadow?

Theol. It did signifie unto them their owne uncleannesse, from which they must be purged, and so be sanctified by the Lord: and it was also to them a resemblance of that new life, whereunto they must be regenerated, and so consequently it was a shadow of Christ, who doth sanctifie his people by the power of his death and resurrection, and so prepare them for his eternall rest.

Phila. How proue you that it hath not this vse still?

Theol. First, because Christ is made manifest in the flesh, and hath put an end to all shadowes. Secondly, because the precise observing thereof which was commaunded to the Jewes, is now set at more liberty, as well in respect of the day, as also in respect of the precise abstaining from all kind of works, so that it was not lawfull for them on that day to gather sticks or beesse meat. Exodus 18. 23. Num. 15. 22.

Phila. What vse hath it as it is a morall law?

Theol. It hath a perpetuall vse, that is, to be practiced daily; and a temporall vse, that is, to be practiced euery seauenth day.

Phila. What is the perpetuall vse?

Theol. That wee labour to be holy, as God our father is holy, resting continually from sin which is called our owne waie; and walking continually in righteousness Esa. 58. 3. which is the Lords way, labouring to mortifie the flesh with the affections and lusts therof, and to be quickned in the spirit.

Phila. What is the temporall vse of the Sabbath?

Theol. It hath both a religious vse and a ciuill vse.

Phila. What is the religious vse?

Theol. It consisteth partly in vsing all good meanes that may further our true sanctification, whereby we may bee brought to the subduing of all our owne corruptions, and to the growing forward in a holy life, and partly in abstaining from all outward means that might draw awaie our mindes from the studie of holy things, or hinder vs in the spirituall exercise of the Church, or withhold vs from the true considerations of our owne wretchednesse or the Lords great works and merciful dealings with vs.

Phila.

Phila. Of whom must this be practiced?

Theol. Of all men in their severall places and callings: namely, of the Minister in teaching, administration of Sacraments, and going before the people in prayer. Of the people: first, towards God, in frequenting the holie assemblies in one publike place, with reverence, hearing, learning and conferring of the word preached in the publike ministration, receiving the Sacraments, and joining with the Minister in Prayers and Thanksgiving. Secondly, towards men, partly towards the Ministers in reverence, inwardly by love and obedience, outwardly by behaviour and maintenance, and partly towards the poor, in succouring them with reliefe, according to their necessities.

Phila. What is the civill use of the Sabbath?

Theol. That the servants & the cattell should rest and be eased of their labour.

Phila. Why is this?

Theol. The Lord hereby doth teach vs to be mercifull, that in pittying the cattell, we should more pittie our servants.

Phila. When must this be?

Theol. In every seventh day.

Phila. What sinnes are here forbidden?

Theol. All things that hinder true religion and the pure worship of God, all riotous dealing

ling and drinking, gaming and pastimes, al buying, selling, all worldly cares and pleasures of this life practised on the Sabbath day, all hinderers of the ministrie, and the meanes whereby they enter and are continued, all despisers of the assemblies and exercises of Gods people: finally, all walking in our owne ways, and seeking our owne wills, Esa. 58.

Phila. Hitherto wee haue heard the Commaundements of the first Table, and what we are commaunded and forbidden in the same: let vs heare now, how manie Commaundements bee of the second Table, and what is generallie and particularie contained in the same?

Theol. There bee five commaundements of the second Table, wherein generally are contained all such duties as God will haue vs to performe towards men, from whence as from the fountaine of all equity ought to be bratone the lawes of all common weals and ciuill societies.

Phila. What obserue you in this, that the commaundements of the true worship of God, goe before those that concerne our duties towards men?

Theol. That all duties towards men analle nothing to the pleasing of God; where the glorie and true worship of God doth not go before. 1. Ioh. 5. 2. Mat. 6. 39.

Phila.

Phila. Seeing the first Table containeth our dutie towards God, vvhath needeth the second Table, or anie lawes or duties towards men? Is it not enough if vvee serue God?

Theol. The Lord hath no need of our seruice, but hee will trie what lone wee beare him, and what care wee haue of his seruice, not only by deeds done immediatly to himselfe, but also by deeds done for his cause vnto men. Psalme 16.

2.

Phila. Is it seruice of God, to performe these duties towards men?

Theol. Yea, so great a seruice, that as our good dealing with men, is nothing worth when the true seruice of God is either not knowne or not regarded, so if we neglect our bretheren, and the duties we owe vnto men, our seruice of God is vnprofitable, Esa. 1. 15. it is also a speciall benefit to our selues, being one of the arguments that wee are the children of God. 1. Ioh. 3. 14.

Phila. What is the first Commandement of the second Table?

Theol. That which is the first in number of the ten, namely;

Honor thy Father & thy Mother, that thy daies may be long in

**in the land which the Lord thy
God giueth thee.**

Phila. What is generally taught, in this first commandement?

Theol. That it is the Lords ordinance, to haue in this life, seuerall degrees amongst men, by which our life shall bee preserved and maintained here on earth, and also his good gifts and graces shall be conuained vnto vs; and that the Lord therefore will haue such to be honoured, as the instruments of his merite and fauour towards vs.

Phila. How manie degrees of men hath the LORD appointed by this commaundement?

Theol. Two: that is to say, parents and children: vnder which, all sorts of men and women are contained.

Phila. Who may iustly be called Parents?

Theol. All such as are the instruments of God, in any of his speciall benefits towards vs, concerning the beginning and preserving of our life.

Phila. Then how manie sorts of Parents make you?

Theol. Two: first, the parents of our naturall life, and such as helpe to preserve and maintaine the same, as our naturall Parents: also

kings,

Kings, Princes, Magistrates, Rulers and governors in matters of the common wealth: again, Masters and Mistresses of household: finally, all such as be above vs, in anie calling or degree either in respect of age or any other giftes or ability, profitable for this life. Secondly, the Parents of spirituall life, that is, all such as helpe to procure, preserve and maintaine the same, as Bishops, the Ministers and teachers of the word of God, and all such as helpe to further vs in spiritual knowledge and obedience.

Phila. What duties are wee here commaunded?

Theol. Such as beue the name of children are commaunded to honour their Parents: such as are called Parents, to put on a fatherly care and affection towards such as are accounted their children, providing and vnting all good means and helpes, for the benefit both of their soules and bodies, and therfore in this commandment is required all true humility and subjection towards men.

Phil. What meane you by honour?

Theol. All such behauiour & actions as may testifie how highly wee reuerence them, and how much we regard them, & that we acknowledge our selues to owe vnto them a reuerent & loving feare. Leuit. 19. 3. a dutifull obedience

so far as by the lawe of God wee are bound, in respect of their estate. Colof. 3. 10. due reliefe and maintenance, so farre as wee are bound. Mar. 15. 7. 1. Tim. 5. 3. 17.

Phila. What may best procure this honour from our children, and such as are vnder vs?

Theol. An hyzight walking before them, and a continual shewing forth of a fatherly care and affection towards them, in all good duties and meanes, whereby we may profit them in soule and bodie.

Phila. What may bee the cause, why such as be vnder vs, do not giue that reuerence, loue, obedience, and maintenance which the Lord commaundeth?

Theol. Our negligence or slacknesse in performing the duties which wee owe vnto them, that may bee profitable for their soules and bodies, or anie euill example in our owne conuersation, either by speeches, or any of our dealing with these or others.

Phila. What is forbidden in this Commandment?

Theol. Such as are children, are forbidden to withdraue anie dutie of loue, reuerence, seruice, obedience or succour, from those to whome they owe it in the name of Parents: such as are called Parents, are also forbidden.

to withdraw any loue, care, or fatherly affecti-
on any good means or helps that may tend to the
benefit or comfort of the soules and bodies of
such as they are bound vnto by the names of
their children.

Phila. Must all Superiors bee obeyed in all
things?

Theol. No, the Apostle hath limited all o-
bedience vnto men, that it must be in the Lord.
Rom. 13.1.

Phila. What is taught in the promise annex-
ed?

Theol. That this keeping of the Lords ordi-
nance, is the preserving and the meane where-
by hee dooth continue his blessings of peace and
prosperitie vpon countries and kindred vnto
many generations, and the breach of this ordi-
nance, is the overthrow of all states, and the
bereauing vs of all the blessings of this life.
Deut. 59. 16. And therefore this sinne of diso-
bedience in the inferiours, hath beene severely pu-
nished, and likewise the sinne of carelesnesse or
cruelty in the superiors.

Phila. Which is the sixth Commandement?

Theol. **Thou shalt do no mur-
ther.**

Phila. What is taught in this sixth Comman-
dement?

Theol.

Theol. That the Lord will haue vs make a pꛛecious account of the life of all men, that not only it be by no meanes, either hurt oꛝ hindered by vs, but also that it be specially regarded and pꛛeserued.

Phila. How many sorts of murder be there?

Theol. Two: foꛝ as there is a life of the soule, and a life of the bodie, so there is a murder of the m body.

Phila. How many waies may the life of both these be hurt or destroyed?

Theol. Two waies, either when any means are vsed, oꛝ any thing is done that may be hurtfull vnto them; oꛝ when any meanes be withdrawn oꛝ any thing left undone that may bee helpfull vnto them.

Phila. What are we here forbidden?

Theol. To haue any affection inwardly, oꛝ to vse any speech oꛝ meanes outwardly, that may tend to the daunger of life, oꛝ threaten euill to our neighbours: likewise to lacke inward affections, oꛝ to withdraw any outward meanes oꛝ speeches, whereby we may pꛛeserue oꛝ further his life.

Phila. What are we here commanded?

Theol. To haue all good affection inwardly, and to vse all good means and speeches outwardly, that may tend to the cherishing and pꛛeseruing of life.

Phila.

Phila. VVhat particular things are heere forbidden?

Theol. Not onelie all outward fighting, quarrelling and bzauling, all hasty, angry, railing, reuiling, mocking, scoffing, scoznsfull or reprochful speeches, gestures or actions, but also all inward euill motions of the heart, conceived against any man, all enuise, anger, malice and desire of reuenge, all crueltie and oppression of such as be vnder vs, or any of our inferiours, all vnnmercifulnes and lacke of pittie, and whatsoeuer may shew any want of loue.

Phila. What particular things are heere commanded?

Theol. That wee be full of brotherly loue, and bying forth all the fruits and signes thereof, as meeknes, long suffering, quietnes, gentlenes, mercifulnes, pittie and compassion, and that we be liberall according to the measure that we haue receiued, helping euerie one that standeth in need of any dutie wherein we may shew our loue towards them.

Phila. These things are required for the maintenance of the naturall life: is it also required that wee be carefull for the spirituall life?

Theol. No doubt of it, and so much the more as the soule is more precious then the bodie:

e

and

and so is the murtherer of the soule moze guilty then the murtherer of the body.

Phila. Of whom are all these duties required?

Theol. Of every man in their severall callings: as of Princes, rulers, magistrates, ministers, naturall fathers and mothers, masters and mistresses, yong and olde, rich and poore.

Phila. To vvhome must these duties bee done?

Theol. To all, as much as in vs lieth, especially to the household of faith.

Phila. Is all killing of men forbidden?

Theol. No, nor all striking, rebuking, or anger: for whē a magistrate causeth such as haue transgressed the lawes to be punished and put to death: when a father correcteth his childe, or a master his seruants, when men are angry with sin, a minister sharply rebuketh vngodlines or any such like: This is so farre from murther, that they are rather murthers in neglecting or omitting these duties.

Phila. Mee thinkes that hasty speech, or some priuie grudge, or lacke of loue, should not bee called by so odious a name as murther.

Theol. So doe all men thinke so long as they looke on things with a carnall eye, but when the Lord hath once giuen spiritual sight, they

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they shall see, that as the law-maker is spirituall, so the law it selfe is spirituall, and he that hath made and bought both body & soule, requireth to be glorified in the seruice of them both, & therefore a man may be guilty many wayes of murder and other hainous sinnes before God, though he seeme very cleare before men.

Phila. Which is the seventh commandement?

Theol. Thou shalt not commit adultery.

Phila. What is taught in the seventh commandement?

Theol. That the Lord will haue our bodies and soules kept in holynes, & Godly purenes, with all temperance and sobrietie, other wise he accounteth vs as adulterers.

Phila. How many sorts of adulteries bee there?

Theol. Two, a spirituall adultery which is forbidden in the first Table, because it is a false worship of God, and a carnall adultery, which is here forbidden, because it is an vncleannes amongst men.

Phila. How many wayes may this carnall adultery or vncleannes be in vs?

Theol. Two wayes, outwardly in the body, inwardly in the soule.

Phila. What are we heere forbidden?

Theol. All outward and inward vncleannes in body and in soule, and all the meanes and tokens of the same.

Phila. What call you the outward vncleannes?

Theol. All maner of copulation out of lawfull marriage.

Phila. What call you inward vncleannes?

Theol. All vnpure thoughts of the minde, all vncleane lusts, affections, desires, and delights of the heart.

Phila. What call you the meanes and tokens of such vncleannes?

Theol. Excessive eating and drinking, continuall delicacie in meats and drinks, idleness, euill company, haunting Alehouses and Taverns, filthy and vn honest talke, booke of songs of wantonnesse, wanton plates and pastimes, balne & proud apparell, wanton trimming of the body, wanton toying lockes, and gestures, and such like.

Phila. What are we heere commanded?

Theol. All outward and inward cleannes, and chastitie in soule and body, and all meanes to procure and preserve the same, and all tokens thereof.

Phila. What spirituall vertues are heere required?

Theol. All

Theol. All continency, modesty, sobriety, & temperance in all actions both of soule & body.

Phila. VVhat are the meanes to keep vs thus chaste, sober and modest?

Theol. Moderate eating and drinkeing in fit and conuenient times, sober vse of all meats and drinckes, diligent labouring in honest and lawful exercises, good and honest company, reading of good books, honest, sober, and comely speech, apparell, & behaviour, providing for marriage in due season, vsing marriage not wantonly, but soberly and modestly.

Phila. Is the vse of all things that are heere forbidden, and the neglecting of all things that are heere commanded, adultery?

Theol. Yea surely, howsoeuer men may flatter themselves in the iudgement of them, the word of the Lord that cannot lye, hath set that name vpon them.

Phila. VVhich is the 8. commandement?

Theol. **Thou shalt not steale.**

Phila. VVhat is taught in this eight commandement?

Theol. That there must be no wrong done our neighbour in respect of his goods, for it is theft before God.

Phila. What are we heere forbidden?

Theol. All kindes of theft with the cankers and

and meanes of the same.

Phila. How many kindes of theft be there?

Theol. Two, an inward theft, and an outward theft.

Phila. How manie wayes maie theft bee done?

Theol. Either in hindering, or not in furthering our neighbours profit.

Phila. What are we heere commanded?

Theol. To labour diligently in our callings, with a contented minde in our estate, to the end we may be more faithfull in dealing with other for our byetheren.

Phila. What is the outward theft?

Theol. It is either manifest, and that in outward taking away of our neighbours goods, by theft or by violence, or els a secret conuaying of our neighbours goods to our use by craft and deceit in barganing, borrowing or lending: by false wares, weights, measures, vsury or any other craft, or withdrawing of duties from these to whom we owe them.

Phila. What is the inward theft?

Theol. It is the inward purpose or desire, vnjustly to get vnto our owne selues, either by good credit, or good name of our neighbours, or the lacke of a louing care, to further the profit of our neighbour, so neere as we can.

Phila. Which is the ninth commandment

Theol. The

Theol. Thou shalt not beare false witnes, &c.

Phila. What is taught in this ninth commandement?

Theol. That wee hurt not our brother in his good name, credit, or estimation &c.

Phila. How many wayes may his credit or good name be hurt by vs?

Theol. Two wayes, by deuising, fauouring or furthering, any thing that may turne to his discredit, or by not fauouring and furthering that which may turne to his credit.

Phila. VVhat are we here forbidden?

Theol. All bearing or receiuing of false witness against our neighbour, either in the place of iudgement, or priuately, wherein hee may be hurt or hindered: Secondlie, vnder this one kinde of false speech we are forbidden all manner of falshoods, lying, dissemblings, or deceits in our speeches.

Phila. What are we heere commanded?

Theol. First, to vse our tongue in truth and charitie to the good of our neighbour, wherein soeuer wee may be profitable vnto him: Secondly, to speake the truth in all causes, simply in that wisdom, that is meet for an honest and an vpight heart.

Phila. VVhat particular sinnes are
C 4 heere

heere forbidden?

Theol. False doctrine, Iere. 23. false witness in iudgement, Exod. 23. false & corrupt iudgements, Exod. 23. 6. perjury, false interpretation of lawes or wordes, backebiting and slander, in making or hearing tales and reports, flattering and dissembling, nips and taunts, vnfauourly speech, contumelious and slanderous reprehension, and admonitions, false promises.

Phila. What particular vertues are heere commanded?

Theol. To teach true doctrine, to witness the truth, true iudgement in place of iustice, true and fauourable interpretation of wordes and speeches, true and plaine in reasoning, admonishing and expressing of our mindes in things that be required of vs for the instruction of others.

Phila. What is the danger of false witness?

Theol. It is taught in Deuteronomy 19. 18. 19. 20. 21. that whatsoever he sought by his false speech to haue done vnto his brother the same must be done vnto him. Prou. 19. 5. 9.

Phila. Which is the tenth commaundement?

Theol. Thou shalt not covet thy neighbours house, thou shalt

**Shalt not couet thy neighbours
Wife, nor his maid, nor his ore,
nor any thing that is his.**

Phila. What are we taught in this commandement?

Theol. That our whole heart must be possessed with a louing affection towards our neighbour, euen as towards our selfe, with all purity and sincerity.

Phila. VVhat are we heere forbidden?

Theol. All concupiscence, that is, every light thought that beareth any hurt in it toward our brother, and the very spring and root of the same, which is originall sinne, the corruption of the old man, and the rebellion of the flesh.

Phila. VVhat are we heere commanded?

Theol. That whatsoeuer we conceiue, consult or determine of, concerning our brother or any thing that is his, bee to his good and commoditie as if it were for our selues.

Phila. Euill thoughts against his estate, life, person, wife, goods, and name, are condemned in 5. 6. 7. 8. 9. commandements, why should any of them be heere repeated?

Theol. In these are forbidden the will, purpose and consent to hurt him: but this commandement, respecteth the very thoughts,
with

without consent.

Phila. Why is heere twise repeated, *Thou shalt not Couet* : are there heere two commandements?

Theol. No, for in the latter is but particularly rehearsed the things of the whole house, which is named generally in the first.

Phila. May not all the duties of the commandements, be contained in fewer points?

Theol. Yes, all the commandements are fulfilled in the perfect loue of God and our neighbour.

Phila. Can we not loue God, and our neighbours perfectly except we fulfill all these commandements?

Theol. No, for these commandements doe containe nothing else, but the duties of loue towards God, and towards our neighbours.

Phila. Must all these duties be done in loue?

Theol. Yea, there is no duty of loue, either towards God, or towards man, in any of the commandements that can be acceptable before God, if it proceed not from this loue.

Phila. What are the properties or effects of true loue?

Theol. The principall effects of loue are set downe by Saint Paul, 1. Cor. 13. 4. 5. 6. 7. 8.

Phila. Is the obedience that the law requireth, able to iustifie vs before God?

Theol. Yea,

Theol. Yea, for it is written, the man that doth these things shall live by them. *Leuit.* 18. 5. *Gal.* 3. 12. *Luke* 10. 28. *Rom.* 10. 3. 4.

Phila. VVhy doth Paul say then, that by the workes of the lawe no man shall be iustified?

Theol. Not because the law is not perfect, or a full rule of righteousness, to iustifie all that obserue the same: for the law is holy, iust and good. *Rom.* 7. 12. but because we are not able to fulfill the law: *Rom.* 8. 3. for the law is spirituall and we are carnall. *Rom.* 7. 14.

Phila. Can no man fulfill the law?

Theol. No, when we haue done all that we can, we are vnprofitable seruants. *Luk.* 17. 10. and no man is without sinne, *Prouerbs* 20. 9. 1. *King.* 8. 48. 1. *Iohn* 1. 8.

Phila. What is the cause that no man can fulfill the law?

Theol. Because all haue sinned and are deprived of the glory of God, *Rom.* 3. 23. and sinne stil dwelleth in the very regenerate children of God, *Rom.* 7. 20. 22. 23.

Phila. VVhat is sinne?

Theol. The lack of the fulfilling of the law of God, *Ioh.* 3. 4. which is either through want of y good which the law of God requireth, or by hauing that euil which the law of God forbiddeth, whether it be in nature or in action.

Phila. How

Phila. How many wayes are we defiled with sinne?

Theol. Two wayes, that is, by originall sinne, and by actuall sinne.

Phila. What call you originall sinne?

Theol. It is that corruption in nature which we haue receiued from the fall of Adam springing vp with vs in our very conception, dispersed into all the powers and parts of soul and body, where by we are borne the children of wrath, and are by reason thereof vnapt and vnable to all goodnes, prone and ready to all euill, from which as from a fountaine spring all those euill actions, which wee call actuall sinnes and the deedes of the flesh.

Phila. What call you actuall sinne?

Theol. It is that worke of sinne, which floweth out of this corrupted nature in the actuall transgression of all the lawes of God.

Phila. How many wayes may wee actuallie transgresse the lawes of God?

Theol. Two wayes, either in committing those euils which we are heere forbidden, or in omitting those duties which wee are commanded.

Phila. How many wayes may both these be done?

Theol. Two wayes, inwardly and outwardly: inwardly in the powers of our soule, that is

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to say, in the thoughts and knowledge of the minde, and in the lusts & delights of the heart: outwardly in the actions of the body, that is, by words and deedes.

Phila. Do all men actually sin in all these?

Theol. Yea, the naturall and vnregenerated man doth nothing but sinne in all these.

Phila. Is man by originall sin spoiled of all his naturall power and strength to doe that which is good?

Theol. Yea, as touching spirituall things, but in naturall things and concerning ciuill life, he hath some iudgement and power left to worke many things profitable for this life, and yet limited so farre as the Lord in his prouidence hath appointed him the instrument of bringing such things to passe as he will here haue done vpon the earth.

Phila. What doe you leaue then to man in this his corruption?

Theol. Man is not spoiled of the substance of his naturall gifts of reason, iudgement or will, as though he were become a stocke, nor yet of his free will, as they call it, or free choice in things, so that wee adde withall. that all these things are nothing but darkness and hatred against God.

Phila. How doe you then vnderstand that he hath free will?

Theol. Not

Theol. Not that he hath any naturall power to thinke or to will, or to doe any good or euill at his choise, but that he hath a will which of the owne accord willett & desireth nothing but euill, neither is able to do any good: for the nature of man not regenerated, is not onely wounded, but deeply corrupted and wittingly in subiection to sinne.

Phila. What is the reward of sinne?

Theol. Death, which is not onely a separation of the soule from the body, but a separation of the soule and body from the fauour of God, vnto eternall punishment and torment, with so fearefull and horrible an estate, that no names are able to expresse, nor no minde able to conceiue the dreadfull and wofull misery thereof.

Phila. Seeing that by meanes of sinne dwelling in vs and our corruption of nature, the law is not able to iustifie vs, and to giue vs eternall life, to what end then serueth the law, and what vse hath it, seeing it doth nothing but curse and condemne vs?

Theol. The law hath two vses, the one ciuill, the other spirituall: the spirituall hath two vses, one for the reprobate, another for the children of God.

Phila. What is the ciuill vse?

Theol. To make them without all excuse,
for

for whereas they cannot performe any part of it, they are hardened and take more occasion thereby to bring forth euill: for the law shewing sinne and making it manifest, and giuing no power to rid vs from it, is called the letter that killeth, and the heat of sinne being kindled by it, is made more strong.

Phila. How should they iustly be condemned, seeing they are not able to performe it?

Theol. Wee must not looke what wee are able to do, but what we ought to do, nor what in our corruption we lack, but what the Lord gaue in our creation: the Lord requireth but his owne: that we are not able, the fault is in our selues.

Phila. What vse hath the law for the children of God?

Theol. It hath two vses, one before they be in Christ, another after they bee conuerted to Christ, and be effectually called.

Phila. What vse hath it before they be in Christ?

Theol. That they may see themselves to be accursed, & condemned in themselves, and be forced to seeke helpe elsewhere: for no man can feele the sweetnes of Christ till hee hath beene vnder the tormentes of hell: those that doe not truelie vnderstand the lawe, thinke themselves safe enough when they are
in

in the greatestt danger.

Psila. What vse hath the law to those that are conuerted?

Theol. When we are called by true repentance through the power of the gospel, to true holynes and godlines of life, then wee must strue for perfection, and therefore must search deepely in the law, which is the bridle of all our affections, and the true rule of all godly obedience.

Psila. Is it then necessary that the law should still be preached?

Theol. Yea if it be necessary that the reprobate should be condemned, that sinners should be conuerted, and that the childe of God should liue in an holy obedience: and therefore such as would not haue the law preached, seek nothing but carnall liberty.

Psila. Why doth the Apostle say wee are not vnder the law but vnder grace, and the law is not giuen to a righteous man?

Theol. Indeed wee are not vnder the law as it is the strength of sinne, and the law is not giuen against a righteous man that consenteth with it: but we are bound for euer to that which the law requireth, that is, to loue God with all our heart, and to loue our neighbor as our selfe, & therefore we may not commit Idolatry, abuse Gods name, be rebels, murder

murderers, adulterers or such like, though we be set free from the curse of the law.

Phila. Wee haue heard how God hath covenanted by the Law to giue his people eternall life if they fulfill the same : we haue heard also that no man can be iustified by the law, because no man can fulfill it : we haue heard the causes why wee cannot fulfill the law; namely, because sinne dwelleth in vs : wee haue heard also what horrible punishment our sinnes deserue, and so consequently in how miserable an estate of condemnation all the stocke of ADAM are lapped, beeing by this meanes shut out from eternall life : vvhath meanes is there nowv to bee deliuered from this miserable estate, and to bee brought againe vnto this eternall life?

Theol. All Angels are not able to deliuer vs, because they bee onely creatures, and therefore unable to stand in iudgement before their Creator: all the righteousness that is in all men cannot save one soule, because it is imperfect and stained with sinne.

Phila. But God is mercifull, and therefore will not looke vpon our imperfections.

Theol. Hee is also iust, no mans eyes can abide no spot of sinne, Hab. 1. 13. nor hee can suffer no sinne vnpanished Exodus 34. 7. Ier. 32. 10.

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Phila. Is

Phila. Is there no end of that punishment of sinne?

Theol. No, so; no man is able to suffer it and overcome it.

Phila. What learne we hereby?

Theol. In how miserable a state we stand in respect of our selues.

Phila. Where shall wee then finde our refuge?

Theol. In the covenant of the Gospell.

Phila. What is that?

Theol. So God loued the world that hee gaue his onlie begotten sonne, that whosoever beloneth in him should not perish but haue euermlasting life, Iohn 3. 16.

Phila. VVhat meane you heere by the gospell?

Theol. All the promises of the mercifull fauour and loue of God, by his free grace in Iesus Christ, 2. Cor. 1. 20.

Phila. VVhat doth God require in this covenant?

Theol. That seeing wee cannot be iustified by the workes of the law, by meanes of our corruption in nature and in actions, we should by belonning the promises of the free fauour of God in Christ Iesus, assure our selues, that God in him hath accepted of vs as his children, forgiving vs all our sinnes, and holding him

himselfe thoroughly satisfied with the obedience of Iesus Christ, so; the guiltines of all those that thus beleue in him: which beleeuing we call faith.

Phila. VVhat are wee to consider in a true faith?

Theol. Two things, the causes & the effects.

Phila. What is true faith?

Theol. It is a speciall gift of Gods grace bestowed properly vpon his elect, wrought in them by the holy Ghost through hearing the word of God, whereby feeling their owne misery in respect of the guiltines of sinne, they apprehend the forgiveness of their sinnes, and everlasting life, in the righteousness and redemption of Christ Iesus, through the which they finde themselves freely and fully discharged by stedfast beleuing in his name.

Phila. What be the causes of faith?

Theol. They be either the efficient causes or the matter, or the forme or the end.

Phila. What be the efficient causes of true faith?

Theol. They bee either principall or instrumentall.

Phila. What is the principall efficient cause of faith?

Theol. God the father, (Iohn 6. 29.) This is the worke of God, that yee beleue in him

whom he hath sent) the sonne. (Heb. 12. 2. Looking vnto Iesus Christ the authour and finisher of our faith) and the holie Ghost. 2. Cor. 4. 13. whereupon hee is called the spirit of faith, and that without either precedent preparation, or merite of our owne workes. Ephesians 2. 8.

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Phila. VVhat is the instrumentall cause of faith?

Theol. 1. The hearing of the word of God. Rom. 10. 17. 2. The beholding and vse of the Sacraments, for which end God hath ordained the ministry in his Church.

Phila. What is the matter of true faith?

Theol. The matter of faith is to be considered, either as it respecteth the subject; or as it respecteth the object of faith.

Phila. What is the subject of faith?

Theol. The proper subject of true faith, is both the vnderstanding and the will of man: namely, as both those faculties are regenerated by the spirit of God: for the vnderstanding knoweth that the promises of God in Christ are true, and the will applyeth them vnto it selfe, and puts confidence therein. Ephes. 4. 23. Acts 16. 14.

Phila. What is the object of faith?

Theol. The object of faith in respect of the vnderstanding, is the truth of Gods promises:

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in respect of the will, it is the speciall grace of God manifested in his promises in Christ.

Phila. What is the forme of true faith?

Theol. To beleene, that is, to seeke, to apprehend, to receiue, and apply vnto our selues the free mercie of God, as he accepteth vs vnto eternall life by Iesus Christ our onely Mediator.

Phila. What is the end of true faith?

Theol. First, that we might beliene to the glory of God: Secondly, to iustifie vs before God, so that wee thereby receiue the saluation of our soules..

Phila. What meane you by iustifying?

Theo. To iustifie is to discharge him that was accused as guiltie and to approue him innocent.

Phila. VVhat is it to bee iustified before God?

Theol. It is to haue God well pleased with vs Rom. 3. 34. so that he accepteth of vs as innocent and iust, not charging nor accusing vs of anie guiltinesse in his presence.

Phila. Doth faith then discharge vs before God?

Theol. Faith is sayde therefore to discharge vs, because it is the instrument which taketh hold vpon Christ and his merits, by the which we are discharged.

Phila. How doth faith take hold on Christ?

Theol. By a true & stedfast beleeuing the free promises of saluation, which God hath made vnto vs in Christ.

Phila. VVhosoener then hath faith, is hee accounted iust before God?

Theol. Yea, whosoener hath that true faith, which taketh hold vpon Christ and his merits, is thereby iustified before God.

Phila. VVhy doe you say, that true faith? is there any other faith?

Theol. There is no other faith indeede, but the name of faith is vsed diuersly, as faith to work miracles, 1. Cor. 12. 10. faith that signifieth true doctrine, 1. Tim. 3. 2. 4. 1. faith to be healed, Math. 8. hypocritall and fained faith, dead faith and popish faith.

Phila. All other faith I vnderstand; but what meane you by popish faith?

Theol. An historicall knowledge of religion, and an assent vnto the truth of those things contained in the scriptures, in the which men doe generallie knowe and acknowledge those things to be true which are reuealed, of God and his will, both in the scriptures and by the traditions of the Church.

Phila. Doe they vnderstand no more then this, by faith?

Theol. No, they will haue faith to goe no further, but they call this faith, vnformed or naked,

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naked, and when it is clothed with hope and charity, then they call it a formed faith, by which say they, wee are iustified: they vse the distinction also of generall and speciall faith, and so implicite and explicite faith.

Phila. VVhy do they make this description of faith?

Theol. That they may establish their doctrine of iustification by workes.

Phila. Both sinne and sinners are odious in Gods sight, because his eyes can abide no vn-cleane thing: how should we then be counted iust before God, seeing our righteousness is as a stained clout?

Theol. Because hee hath laid all our sinnes vpon Christ if we beleeue in him, and God being in Christ hath reconciled the world vnto himselfe, not imputing their sinnes vnto them: and David describeth righteousness without workes, Blessed are they whose iniquities are forgiven, and to him that worketh not, but beleeueth in him that iustificieth the vngodly, his faith is accounted vnto him for righteousness.

Phila. Doe not workes make vs accepted before God? for Saint *James* saith that a man is iustified by workes.

Theol. No workes of ours can make vs iust before God, except wee could fulfill the whole law: Galatians 3. 12. for euen our best
F 4 workes,

workes, yea even our righteousnesse are as a filthy clout. Elsay 64. 6. and where S. James sayth a man is iustified by workes, he doth not tell how men are iustified before **GOD**, but how they shall shewe themselves to have true faith.

Phila. What comfort is to bee gathered out of this former doctrine, concerning the efficient causes, the formall and finall causes of faith?

Theol. The whole and onely comfort of a troubled conscience, and of a poore afflicted sinner, riseth out onely from the feeling of this true faith, by the which he findeth the assurance of salvation.

Phila. Is it not arrogancy for a man to assure himselfe that he shall be saved?

Theol. No, it is true humilitie to assure himselfe that hee shall be saved by Iesus Christ, for then he renounceth himselfe, and whatsoever is in man or in any other creature.

Phila. Is there then such an assurance in true faith, that a man therby doth not doubt of the forgiveness of his finnes?

Theol. Out of all controuersie, true faith is not wandering, but fixed in assurance of the fauour of God in Christ Iesus, and hath receiued this assurance from the throne of grace, Thy faith hath made thee whole, goe in peace,

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thy sinnes are forgiven thee. Luke 7. Math. 9.

Phila. How is it then that manie which haue beleueed, not onely haue beene and are much troubled with manie doubts, but also haue fallen quite away and become either Atheists or Hereticks?

Theol. None of these proceedeth from the nature of faith, but from the weakenesse and corruption of flesh and blood.

Phila. May not he that hath true faith fall away from Christ and become a reprobate?

Theol. No, for whome God hath loued he loveth for ever, and his giftes are without repentance. None hath true faith but to whom it is given from above: and because it is the work of the Spirit of God, it is the seale of his children, and the earnest pennie of salvation: and therefore whosoever falleth away, it is a manifest argument that hee was but an hypocrite and neuer had true faith.

Phila. Is this then the condition of the new covenant of the Gospell, that by faith we must receiue Iesus Christ, as he is made knowne vnto vs in the holy Scriptures?

Theol. Yea, and therefore all the Scriptures may bee called the object of faith, as they containe the doctrine of salvation in Iesus Christ, and whosoever receiveth him in this manner, shall not perish but haue everlasting life.

Rom.

1. Corinthians 23. 24.

Phila. Then it is sufficient vnto saluation to belecue only in Iesus Christ.

Theol. Yea, if we do truly beleue in him as the onelie sauiour, redeemer of the world, and the onelie mediator and intercessour betwixt God and man, that hath brought reconciliation and peace into the world.

Phila. But what is it truly to beleue in Iesus Christ?

Theol. We cannot beleue truly in Iesus Christ, except wee so beleue in him, as all the holy scriptures haue set him forth vnto vs frō the beginning: and therefore if we know him to be the mediator, we must know betwene whom he is the mediator, how hee is the mediator, by whom he worketh in his children, who be those that be his, by what instruments the holy ghost doth work in his Church, what benefits hee bestoweth vpon his Church, all these things are the matter of faith, and must be knowne and beleued, if wee will beleue faithfully in Iesus Christ.

Phila. Can you tell mee certainly all the points that do appertaine to the true beleueing of Iesus Christ, without the which no man can be saued?

Theol. Yea, the whole summe and substance of this true beleefe, is taught vnto vs shortly
in

in that confession of faith which wee call the Creed and the Articles of our faith or beleefe, I beleue in God the father almighty.

Phila. What doe you meane by Articles of the faith?

Theol. The chiefe and principall points of the couenant of the gospel: in holding whereof the Lord dooth giue vs saluation by Iesus Christ.

Phila. VVhich is the first Article?

Theol. **I beleue in God the father almighty, maker of heauen and earth.**

Phila. VVhat is it to beleue in God?

Theol. It is to knowe God to bee so louingly affected towards vs, that he hath pardoned all our finnes, and giuen vs spirituall strength in a new birth to overcome the world and our selues, and to walke in that obedience of his commandements which becommeth his people whome hee hath prepared for eternall life. 1. Iohn 2. 3. & 3. 23. 24. & 5. 1. 4. 5. 11. Iere. 31. 33. Ezech. 36. 25. 26. &c.

Phila. VVhat ought you to beleue of God?

Theol. First, who he is, and what he is in his essence or nature: secondly, who and what he is in his actions.

Phila. VVhat

Phila. What ought you to beleue of God in his essence or nature?

Theol. That he is a spirituall essence. Iohn 4. 24. of an eternall being. Exod. 3. 14. Reuel. 18. absolute and vnbchangeable. Esay 43. 10. Iam. 1. 17. Rom. 11. 29. 1. Tim. 1. 17. most holy. Leuit. 4. 34. Esa. 29. 19 & 43. 14. without all compasse or measure, that is, every way infinit. Iob. 11. 1. Iob. 36. 26. Esa. 66. 1. and therefore one and no more, Deut. 6. 4. Esa. 45. 5. 1. Cor. 12. 6. Ephes. 4. 5. 6. incomprehensible and vnsearchable, in the perfection of his glorious maiesty, which is called his face. Exod. 33. 20. 1. Tim. 6. 16. Rom. 11. 23.

Phila. Seeing God is so incomprehensible and vnsearchable, how is it possible that a nie man should attaine to the knowledge of him?

Theol. Albeit in his face, that is to say in the perfection of his glorie, neither men nor Angels can know him or behold him: yet he hath in the measure which pleaseth him, made himselfe knowne to the senses of men, euen in his essentiall presence, which the holy scriptures doe call his glorie. Exodus 33. 18. Esay 16. 1. Iohn 12. 4. and this is partly visible, and to bee scene with the eyes, which is called the shewing of his backe, and a visible representation of his heauenly glorie and presence in

Part 2. *Path-way to Heaven.* 77

in some measure, sometime more manifestly, Exod. 33. 19 20. &c. Esa. 6. 1. Num. 12. 6. 7. 8. 2. Cor. 13. 12. And partly it is invisible, and represented unto the understanding of men, by certaine meanes, and instruments, as by the creation of the world. Rom. 1. 20. and all other actions wherein it pleaseth God to shewe his mighty works.

Phila. VVhich is that inuisible glorie of GOD, vvhich is represented to our vnderstanding by other meanes and not a visible forme?

Theol. One eternall God-head, with the three distinct persons subsisting in the same, of the which every one is the selfe-same God and none other, equall, eternall, of one and the selfe same essence, yet distinguished from each other by an vnsearchable propriety, Haggai. 2. 5 6. 1. Ioh. 5. 7. Math. 28. 19. Iohn 14. 28. and also that which is attributed vnto God, to the more manifest declaration of his essence and nature, called that which may be knowne of God, Rom. 1. 20. and the forme of God, *Phil.* 2. 6.

Phila. Which bee the three persons of the God-head?

Theol. The Father which is the first person of the Trinitie, of whom are the rest: Iohn 1. 2. & 14. 24. 1. Cor. 6. 0; those which are of the Father,

father, to whom hee hath communicated the whole essence of the godhead, vnto their personall being, that is to say, the sonne and the holy Ghost, Iohn 5. 18. 19. Coloss. 2. 9. 1. Cor. 12. 3. 4. &c.

Phila. VVhat actions are attributed vnto the Trinity?

Theol. They be first those whereby they do abide, in and with each other, & mutually possesse themselves together, Iohn 1. 1. and 14. 10. 11. 13. Secondly, such as spring out of these, that is, either such a communication with each other wherein they haue equall glory, and are an euermlasting delight each to other Iohn 17. 5. Prou. 8. 30. or a mutuall and like working in all creatures, wherein alike and equally with the same worthines, power, and authoritie, they doe work together one and the selfe same thing, Iohn 5. 17. 19. so that none is before or after another, none is greater or lesse then another, in essence, dignitie, power, or maiestie, but in all times and all actions they do make one and the same thing together.

Phila. What actions are attributed to the person of the father?

Theol. The originall spring, fountaine and beginning of all things and workes, because he worketh all things of himselfe, by the sonne and the holy Ghost, Heb. 1. 1. 2. Coloss. 1. 15.

16. 17. 1. Cor. 12. 11.

Phila. What is attributed to the person of the sonne?

Theol. To the Sonne, which is the second person of the Trinity, begotten of the father from everlasting, Iohn 3. 16. Iohn 1. 1. equal God with the father and the holy Ghost Coloss. 2. 9. Philip. 2. 6. is attributed the disposing and dispensation of all things by the spirit, Heb. 1. 2. 3. 4. 10. Rom. 8. 9. 11. 1. Cor. 12. 28. 11. Ephes. 4. 7.

Phila. What is attributed to the person of the holy Ghost?

Theol. To the holy Ghost which is the third person in the trinity, proceeding from the father and the sonne, Iohn 15. 26. is attributed the finishing and perfection of all the workes of the godhead, 1. Cor. 12. 11. for he worketh the workes of the father and the sonne.

Phila. VVhat call you that which is attributed vnto God, to the more manifest declaration of his essence and nature?

Theol. His Almightines and his name.

Phila. VVhat is contained in his almightines?

Theol. First his al-sufficiency in wisdom, will and strength, Gen. 17. 1. Iere. 32. 17. Iob 42. 2. Math. 26. 2. secondly, those two things
in here.

whereby all his workes are distinguished, that is, his goodnes and his iustice.

Phila. What meane you by his wisdom?

Theol. It is the essence of God, sufficient to the absolute knowledge of all things in one instant. Heb. 4. 13. and it consisteth either in his foreknowledge, wherein hee dooth absolutely foresee all things, Acts 2. 23. or in his counsell, whereby he hath all sufficiencie of wisdom and iudgement, to see a most wise and inuincible reason of all things, Deut. 32. 4. In respect of this wisdom, God is said to be true, constant and faithfull, ibidem, Num. 23. 19. Rom. 3. 4.

Phila. What vnderstand you by the will of God?

Theol. His will: that essence, all sufficient most freely and most iustly to will all things, Psal. 115. 3. Dan. 4. 32. Isay 43. 13. Ephes. 1. 5. 11. so that the Lord will doe whatsoeuer it pleaseth him most freely, and whatsoeuer hee will haue to be done, the same is most wise and most iust.

Phila. What meane you by the goodnesse of God?

Theol. That essence of God, wherein he is bountifull vnto all creatures, Psal. 34. 8. Psal. 5. 45. and this goodnes of God, either respecteth the creatures simplie, where appeared
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either his undeserved love towards the creatures, Mala. 1. 23. Deur. 7. 7. Tit. 3. 4. or his undeserved grace and free favour. Rom. 11. 6. or else it respecteth the creatures, as they bee in a-
nie misery : and this love is called his mercie, whereby though some meanes bee soccoured the misery of his creatures, Exo. 34. 6. 7. Psal. 145. 9. Psal. 100. 5. Psal. 107.

Phila. What call you the iustice of God ?

Theol. It is the essence or nature of the God-
head, whereby he worketh most uprightly in all
actions, Ier. 32. 19. Gen. 18. 25.

Phila. How many waies is the iustice of God
declared ?

Theol. Two waies : either in disposing all
things in his actions, according to a most abso-
lute rule of equitie, Psal. 145. 27. or else in re-
warding according to the worke, Rom. 2. 6.
Psal. 62. 12. Reuel. 22. 12. which rewarding
iustice of God, is either in respect of righteous-
nes, or else in respect of iniquitie.

Phila. What call you the iustice of God re-
warding righteousness ?

Theol. It is either called his pleasure or li-
king, wherein he maketh iniquitie into the
righteousnes of all things, and in regard ther-
of, into the creature : also to giue a temporall
reward, Psalm. 18. 24. 25. or it is called his
acknowledding, wherein hee accepteth of the
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righteousnes and the creature, going forward in the continuall exercise thereof, to crowne it infinitely and for ever, 2. Thessa. 1. 6. Rom. 2. 10.

Phil. What cal you the iustice of God wherein herewardeth iniquitie?

Theol. It is either called his wrath wherein hee looketh to the iniquitie of the creature, and thereby to the creature to punish. Rom. 2. 8. & 2. 5. 6. 7. 8. 9. Deut. 9. 8. Nath. 2. 6. or it is called hatred, wherein he looketh vpon the iniquitie and the creature that goeth forward therein, to an everlasting abhorring and infinite punishment thereof, Mal. 1. 2. 3. Rom. 9. 22. 23.

Phila. Wee haue heard of the almightinesse of God which is attributed vnto him for a further declaration of his nature, now what meane you by the name of God?

Theol. The name of God is a memorie of all of him. in all those titles wherein he is named vnto vs, which are taken partly from his essence or nature, as Eheie, Iehoua, Iah. &c. and these names whereby hee is commonly named, epther properly or by a metapho:, in the meditation of the word: as the Lord God, the Lord of hostes, &c. and the speciall names of the persons in the Trinitie: as the Father, the Sonne, the holy Ghost, the word, the spirit, the

the Messiah, the anointing oyle : partlie they are taken from his actions in respect of his severall working, as the God of peace and love, the father of mercies, the Iudge of all the world, the Prince of peace, the God of heaven and earth.

Phila. Wee haue heard who and what the Lord is in his nature : Now tell mee who and what he is in his actions.

Theol. He is that God almightie, that is the maker and governour of heauen and earth Ier. 10. 10. 11. 12. 13. and none other.

Phila. Are all the actions of God contained in these two?

Theol. Yea, all his actions wherein his glorie is made knowne vnto his creatures are referred vnto these two.

Phila. How many things are to be considered in the order which the Lord hath taken to proceed vnto these actions?

Theol. These two, his decreed counsell, and the execution of the same, Ephel. 1. 11. Acts 4. 28.

Phila. What call you his decreed counsell?

Theol. His decreed counsell is the action of God, wherein he hath determined from everlasting, by his most certaine and vncchangeable purpose, according to the good pleasure of his owne will, all things and all circumstances.

ces of the same, Acts 2. 23. & 15. 18. Rom. 11. 32. 33. 34. 35. 36. in which his eternall counsell is comprehended his predestination, Rom. 8. 28. 29. 30.

Phila. VVhat meane you by predestination?

Theol. Predestination is Gods determined counsell concerning the eternall saluation and damnation of his chiefest creatures, that is, of men and Angels. 1. The II. 5. 9. 1. Pet. 2. 8. Iudges 4. Rom. 9. 22. 23. Act. 4. 28. Math. 25. 34. 41. and vnto this predestination of God all things are referred as vnto their proper ends: and the end of this predestination, as also the last end of all things is the glorie of God. Rom. 9. 19. 18. 21. 23. Prouerbs 16. 4.

Phila. How many branches be there of this determined counsell of God his predestination?

Theol. There be two, his decree of election and his decree of reprobation.

Phila. VVhat call you his decree of election?

Theol. The decree of election is Gods predestination, according to the good purpose of his will, wherein he appointeth to chuse a certaine number vnto eternall saluation, which is to be accomplished by the meanes that he hath appointed vnto the glorie of his grace.

Ephes.

Ephel. 1. 4. 5. 6. 7.

Phila. VVhat call you his decree of reprobation?

Theol. Gods decree of reprobation, is his predestination, wherein he doth of his owne purpose, in hatred ordaine and appoint a certaine number to eternall damnation by their owne desert, which is to be performed by the proper meanes vnto the gloste of his iustice.

1. Thess. 5. 9. 1. Peter 2. 8. Iude 4. Rom. 9. 19.

Phila. You say that God hath in his determined counsell ordained some to be saued and some to be damned: how do you then vnderstand this place of scripture, 1. Tim. 2. 4. where S. Paul saith that God will that all men shall be saued and come vnto the truth?

Theol. I vnderstand it thus, that God will haue of all sorts of men to be saued, and taketh exception of no mans person, in respect of any condition of this life, but that whether hee be Iewe or Gentill, Greeke or Barbarian, rich or poore, high or lowe, bond or free, it maketh no matter with the Lord: so that by all men he meaneth all kinde of men, and not euery seuerall man: againe, God offereth saluation vnto all men, in the name of Iesus Christ, so that whosoever repenteth of his sinnes and beleueth in him, shall be saued.

Phila. But if the reprobate be ordained to damnation, it is impossible for them to repent and beleue: and if the elect be ordained to saluation, it is impossible for them not to repent and beleue, so that it seemeth hereby that men may doe what they list.

Theol. God forbidde, for howsoeuer God in his secret purpose hath chosen some, and refused others, yet he hath ordained the meanes to both: and seeing saluation is offered vnto all, no man can refuse this saluation by lacke of repentance and unbeliefe, but he must bee guilty of his owne damnation. 1. Iohn 5. 10. Iohn 3. 18. 19. Rom 2. 5.

Phila. Yet seeing the Lord will haue some to be damned, which cannot beleue, why doth the Lord accuse them, for who is able to resist his will?

Theol. O man what art thou that pleadest with God: that the pot say to the potter, why hast thou made me of this fashion? let vs not reason of the secret things of the Lord, of his wisdom, goodnes, and truth. Deut. 32. 4. the Lord offereth saluation to all: pray that thou mayest apprehend it, & not be carelesse.

Phila. Doth any man know who is elect and who is reprobate?

Theol. No man can iudge of another, but euery one of the elect in them selues, haue a testimony

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testimony and marke of their election: Rom. 8. 15. 26. 20. 30. 2. Pet. 1. 10. and so no doubt have the reprobate of their reprobation. 1. Ioh. 5. 10.

Phila. We haue heard of Gods decreed counsell and predestination of election and reprobation, now what meane you by the execution of this decree and counsell of God?

Theol. It is that action of God, wherein hee worketh effectually, all things that are decreed in his counsell. Ephe. 1. 11.

Phila. In what points consisteth this execution of Gods decree?

Theol. First, in the creating of heauen and earth, and all creatures therein, and making all things of nothing, exceeding good, Gen. 1. Heb. 11. 2. 3. Esay 45. 12. 13. Secondly, in the government of all creatures, of all their powers and actions, and all the manner of their actions, disposing all most righteously, vnto their middle, last, and principall ends. Rom. 4. 11. Rom. 11. Psal. 139. 1, 2, 3, 4. &c. Eccl. 3. 11. Prou. 16. 1. 4. 33.

Phila. What meane you by heauen?

Theol. Not onely the place which is called heauen, and all the creatures in the same, as the Angels, but also the firmament, the Sonne, the Moone, the Stars, with all their motions, influences, and actions, and all that belong

unto them, yea and the ayre also, which is oftentimes tearmed heauen, and the creatures that moue therein. Col. 1. 16.

Phila. What meane you by the earth?

Theol. All this inferiour globe of the earth, waters and deeps, with all the creatures moving, breeding, living, and being in the same. Psal. 24. 12. Gen. 1. 1. especially man the most principall creature of God in the earth. Psal. 8.

Phila. To what end hath God created heauen and earth, and all powers therein?

Theol. Euen to the end that hee shew all his workes: euen for his owne glory. Rom. 11. Prou 16. 4.

Phila. When did God create all things?

Theol. In the beginning: that is, when it pleased him to begin a course of time, wherein he would make his glorie knowne to his principall creatures.

Phila. Which be the principall creatures?

Theol. Angels and men.

Phila. When did he make Angels?

Theol. The time is not particularly expressed in the Scriptures; but seeing it is saied Gen. 2. 1. 2. that God had finished the heauens and the earth, and all the host of them, and rested the seauenth day from all his workes, it is manifest, that in one of the six dayes the Angels were made.

Phila. What

Phila. What are Angels?

Theol. The holy Scriptures doe teach vs, that they be spirits, of no bodily substance, mighty in power, excellent in glorie, appointed vnto the most excellent service of God, obedient and ready to doe his will in all parts. Gen. 32. 1. 2. Col. 1. 16.

Phila. What meane you by this word Angell?

Theol. It signifieth a messenger, for they be the messengers of God, sent from him to doe his will in heauen and earth: so that the word Angell is a name of their office and not of their nature.

Phila. You say that God made all things exceeding good, vvhhat is the goodnesse of Angels?

Theol. The excellencie of their nature in holinesse and righteousness, their felicitie, enioying the presence of God more clearly then all creatures, and being freed from all necessities that man is subiect vnto, being most beautifull, in a spirituall and heauenly glorie, Mar. 18. 10. and 22. 30. Psal. 68. 17. Deut. 7. 10. Luke. 2. 13. & 9. 26.

Phila. Seeing that the Angels are farre more excellent in glorie then men, and so neere the glorious presence of God, is it meete for vs to vvorship them and call to them to helpe vs?

Theol. God

Theol. God forbid: that were to make them gods and not creatures: for though we receive great helps by them, according to the ordinance of God, yet may wee no more worship them, and pray vnto them, then wee may vnto the Sonne and the Moone, which are also excellent creatures of God, by which we enjoy singular benefits: the worshipping of Angels is condemned, Col. 2. 18. Rev. 19. 10. & 12. 8. 9.

Phila. Are there any severall degrees of Angels?

Theol. The holy scriptures do teach vs, that there is difference amongst these heavenly spirits, in respect of their gifts and ministry, for some bee called simply Angels or messengers, some be called principalities and powers, Rom. 8. 38. Thrones and dominions, Colos. 1. 16. but to search after exact knowledge of their severall differences, offices or glory, seeing it is not revealed in the holy Scriptures, is wicked and pernicious.

Phila. You say the Lord hath created all spirits, and whatsoever hee created is excellent good: The devils are spirits, and creatures, and exceeding euill, how dooth this come to passe?

Theol. The devils were created in the nature, goodnesse and glorie of the holy Angels, but they lost their goodnesse, and fell to euill
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and to rebellion against God, and so lost their glorie and their place, and remaine now most wicked enemies of the glory of God, persecuting in themselves, and their instruments, the Church and children of God, and are reserved in chaines of darknes vnto eternall damnation. Iohn 8. 44. 1. Tim. 3. 7. Reuel. 12. 9. 2. Pet. 2. 4.

Phila. VVhat be those euill spirits called, and what doe they?

Theol. They haue diuers names, according to their nature, and sundry practises against the children of God, and they seeke alwayes the ouerthrowe of the Church of God, and the destruction of all the members therof: The diuelli therefore is called Satan, that is, an enemy and aduersary: the diuell, that is an accuser, the prince of darknes, a roaring Lyon: the spirits are called principalities, powers, worldly gouernours, spirituall wickednesses, that are in the high places, they were the children of God for their tryall, and they torment the wicked by the iudgement of God.

Phila. Hath euery man a good Angel and a badde wayting vpon him as some thinke? or are there no spirits indeede but onelie mens affections? or when men are troubled vvith feares and visions and terrors of conscience, with feare of damnation and such like, are

not

not these meere toyes and fantasies of Idle heads?

Theol. We are taught no such thing in the word of God, that ther is appointed vnto men a good Angel and a bad, these be fantasies of them that know not God: but we are taught that God doth send forth his Angels to minister, for their sakes which shall be heyyes of salvation. Heb. 1. 14. and that there are sometime one, sometime more, attending vpon those that feare the Lord: it is also taught in the scripture further, that sometime one, sometime many diuils. sometime a whole legion doth assault men and bere them, and therfore there be spirits indeed, and they be not fantasies nor affections. And though men in sickness, and weaknes of braine, sometime haue many idle fantasies in their heads, yet Sathan that euer seeketh to deuour, is alwayes ready to accompany our weaknes, and to terrifie the conscience, & to draw men to de'peration: and he is most busie with those commonly that are seeking how to serue the Lord, and those that quake at such temptations, doe shew that they neuer knew the power of sinne, the malice of Sathan, nor the riches of Christ Iesus, which came to destroy the workes of the diuell.

Phila. VVee haue heard of the creation of Gods principall creatures in heauen, that is of Angels,

Angels, now let vs heare of Gods principall creatures in earth, which you say is man: what is to be considered in the creation of man?

Theol. First, that hee is a creature of God, Secondly, that he is made after the Image of God, Gen. 1. 26. 1. Cor. 11. 7. Coloss. 3. 10.

Phila. What meane you by the Image of God?

Theol. By the Image of God, I doe not mean any thing, that should be like vnto God in shape, forme or essence, Esay 46. 9. but such a thing as should in some sort resemble God, in holynes of nature and actions, so farre as a creature may resemble the maker thereof: first butuerally in the whole nature, secondly, particularly in the proper parts.

Phila. How many things do you consider in this creation of man, according to the Image of God?

Theol. Two, his holy and pure nature, and his blessed constitution or estate.

Phila. What consider you in his holy and pure nature?

Theol. First, his essentiall parts, with the faculties of the same, secondly his actions.

Phila. What be the essentiall parts of man as he was created?

Theol. First, an earthly body, framed by the power of the word of God, out of the dust
of

of the earth, with many members and faculties, most aptly disposed to be senses, and instruments for the outward expressing of that holynes and puritie wherein the Lord created him, Prou. 4. 23. 24. 25. 26. & Rom. 6. 19. 1. Cor. 6. 20. Secondly, a spirituall soule inspired into man by the breath of the Lord, being made immortall and pure in vnderstanding and wisdom, to the knowledge of God and his creatures, to the approving of goodnes and truth, and to the reproofing of falselhood and euill. Thirdly, pure in wil and affection, to delight in and long after all the glorie of God, and to hate and abhorre the contrary, Psalm. 119. verse 128. Psalm 34. 13. 14. 15. 16. 1. Thess. 2. 19. 20.

Phila. What actions are required in this nature?

Theol. Obedience, which is a perfect conforming of all the actions & motions in true holines and righteousness, to the accomplishing of all that which is approued in true vnderstanding, vnto the glorie of God: which obedience is called loue, 1. Cor. 6. 20. 7. 19. & 10. 31. Numbers 15. 39. 1. Cor. 13. 10 to capite & 14. 1. Leuit. 19. 18. Math. 12. 39. Luke 1. 13. Ephes. 4. 23. 24. Titus 2. 12. Mat. 12. 39. Marke 12. 30. 31.

Phila. VVhat is now to bee said concerning the

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Theol.

the condition and estate of men, beeing thus created?

Theol. His happines and felicitie, first concerning the benefits of his person, both in respect of the soundnes, beauty and comelinesse of body and soule, and all the power and parts thereof, and also in respect of the benefits which he was to enjoy in the place of paradise, wherein the Lord had set him: that is the pleasure of all the fruites and beautie thereof, and the presence of God in louing fauour with life to continue so long as hee walked in obedience, whereof the tree of life was a Sacrament and a seale. Secondly, concerning his dignitie both in a most excellent earthly glozy, beautified by the fauour of Gods presence, and also by his domination over the creatures of the earth; namely, by the soueraigne authority which the Lord hath giuen him ouer all his creatures, to the lawfull vse of them, that is, to the end that he might be made thereby more cheerefull, and more readie to all holinesse, Eccl. 2. 24. & 5. 17. 18. 19. Act. 2. 46.

Phila. Yee haue spoken of those things which concerne the whole nature of man in common: Now what be the proper parts of his nature, and what is to bee considered in them?

Theol. The proper parts of this nature of
man

man, bee those which rise from the diuersity of the sexe, that is the nature of the man and woman. Gen. 1. 27. 1. Cor. 11. 7.

Phila. What is to be considered then of man in this respect?

Theol. First, that hee is the Image of God, in his excellencie of giftes and authoritie ouer the woman, both in that it is hee of whom the woman hath her beginning, and is the fountaine of her giftes, 1. Cor. 11. 7. 8. 1. Tim. 2. 12. 13. 14. and also that it is hee for whom the woman is created, that hee should so be, like and worke, that hee may haue her for his helper, 1. Cor. 11. 19. Gen. 2. 5. Secondly, that hee is the glorie of God, in that excellency wherein hee representeth the glorie of God, in all things, as the womans head: 1. Cor. 11. 3. 7.

Phila. What is to be considered of the woman?

Theol. That as shee had her beginning of man, being now already made; namely, in that she was a ribbe, taken out of man, so she is the Image and the glorie of man, even as man is the Image and glorie of God, so that this honour is referred to God by the man.

Phila. What actions are required properly of man and woman in this respect?

Theol. That the woman in countenance,
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gate, apparell, place and tokens, thet her selfe
to bee the 3mage and glozie of man, to the glo-
rie of God. 1. Tim. 2. 9. 10. 1. Pet. 3. 1. 3. 4.
5. 6. that the man glue that honour vnto the
woman which belongeth vnto the helper, by
whom his perfection is accomplished. 1. Cor.
9. 11. 12. Gen. 2. 18. 1. Peter, 3. 7. 1. Cor.
7. 3.

Phila. You haue sayd that wee must know
God first in his nature, then in his actions: you
haue said that in his actions he is called the ma-
ker of heauen and earth, wherein ye sayd was
to be considered his decreede counsell and the
execution thereof, and that the execution ther-
of consisted in his workes of creation, and in
his workes of gouernment: seeing wee haue
heard of all the former parts, I pray you tell
vs what yee consider in this latter part of the
execution of Gods decree which containeth
his gouernment?

Theol. This gouernment (called of some
his providence) is the execution of Gods de-
creed counsell, vpon and in all creatures, Eph.
1. 11. Rom. 11. 36. their faculties. Psal. 139.
22. &c. and their actions Eccles. 3. 1. 11. Prou.
16. 1. 4. 33. And all the manner and course of
all their actions disposing all most righteous-
ly to their meanes and small ends. Ela. 45. 1. 2.
6. &c. 46. 9. 10.

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Phila. What

Phila. What is to be considered in this manner of the Lords actions?

Theol. First, that government that pertaith to all generally : Secondly, that which pertained properly to every part.

Phila. What is to be considered in this generall government?

Theol. First, that it is partly ordinary according to the common course, which is prescribed of God, according to the diversitie of things, *Pla.* 19. and partly extraordinary *Gen.* 22. 13. 14. *Exod.* 14. 21. 22. 1. *Ier.* 10. 11. 2. 13. *Iudg.* 3. 15. *Amos* 7. 14. *Acts* 9. 3. 1 *Cor.* 12. 9, 10. Secondly, that is partly mediate when the Lord bleth meanes to accomplish his worke, *Esa.* 44. 13. *Amos* 4. partly immediate, when hee worketh without meanes, *Galat.* 1. 1.

Phila. What is to be considered in the ordinarie government?

Theol. That order which the Lord hath appointed as the ground of all meanes, that shall follow, partly in the whole course of nature directed by a generall rule, with that efficacie and power which is upholden by the mighty word of God, *Psalme* 8. 2. *Heb.* 2. 6. and partly amongst his principall creatures, which is that good order, which is agreeable to the image of God, that is in them 1. *Cor.* 14. 33.

Heb. 11.

Heb. 11. 2. 3. God is not the author of confusion but of peace.

Phila. How many parts be there of this ordinary government?

Theol. Two, the one temporall according to the times that were ordained and assigned befoze the beginning, Acts 1. 7. and 3. 21. and 17. 16. Gala. 4. 4. Coloss. 1. 26. The other eternall, which is not limited to any success of time, which in what manner it shall be, is not revealed in the scriptures, 1. Cor. 15. 24. 28.

Phila. What haue we to consider in the temporall government?

Theol. First, what belongeth vnto it, as it is generall to all times, secondly, what is to be considered as it respecteth speciall times.

Phila. What haue we to consider in the temporall government of the Lord, as it belongeth generally to all times?

Theol. The meanes which the Lord hath appointed for every time, First, is his order in the whole nature of things, as his vniuersal blessing, that they should increase and multiply Gen. 2. 2. Secondly, his order amongst his principall creatures, and namely among men, for the order that he hath appointed among Angels, is not revealed in the scripture, and the excellent order which he hath set vnto man

man consisteth in the administration of all things, to the assisting them unto holynes and felicitie, Gen. 2. 15. 16. 17. 19. 20. Deut. 4. 5. 6. 7. 8. Coloss. 1. 21. 22. 23. 24. &c. 2. 5.

Phila. Now what haue wee to consider in the Lords gouernment, as it respecteth speciall things?

Theol. First, such things as concerne the perfect state of the creatures according to their creation before the fall: Gen. 2. 3. Eccle. 7. 31. secondly, such things as concerne the decayed state of things after the fall, &c.

Phila. What is to be considered, in the gouernment before the fall?

Theol. First, that it contained very small time. Secondly, how God had disposed all things to further the felicitie, and expresse the holines of man, partly in respect of his placing in the garden of Eden, Gen. 2. partly in respect of such things, as concerne both his household gouernment and also publique gouernment, as well in diuine matters, as in ciuill policy.

Phila. What doe you consider in this estate for household matters?

Theol. His manner of liuing in a most plain and comely sort, freed from all charges, wherewith hee was after cumbered, and that there was no uncleannes in their bodies, then being vnclouthed. Secondly, his tranell being full of pleasure

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Part 2. *Path-way to Heauen.*

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pleasure, without any grieſe or tediousnes
Gen. 2. 15.

Phila. What conſider you in the publike gouernment in ſpirituall things?

Theol. **F**irst, the word: wherein was reuealed immediately from God, ſpecial doctrine pertaining to houſhold charge, for marriage, and for food, and pertaining to the ſabbaths, and things adſoyning to the word, as the tree of life, being the ſeale of life vnto man, continuing in obedience, and the ratifying of the word, in a ſearſull denunciation of death, whenſoener he ſhould diſobey: Secondly, the office of Adam, which was to teach his poſterity, and to goe before them in obedience.

Phila. VVhat conſider you in this gouernment concerning ciuill polycie?

Theol. **T**hough the ſtate thereof came to no full meaſure, by meanes of the ſhort while, which the ſtate of perfection indured in, yet there appeared a goodly preparation, in the moſt wiſe appointing of names, to enery creature according to their ſeueral nature, Gen. 2. 20.

Phila. Now whar conſider you in the decayed eſtate of things?

Theol. **F**irst, the fall of the creatures, and ſuch things as fell out vpon it. Gen. 2. 17. Rom. 5. 12. Secondly, the covenant of God,
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and such things as appertaine vnto the same.

Phila. What is to be considered in the falling of the creatures?

Theol. First, the falling into sinne, with the parts and branches thereof: Secondly, the things adioined thereunto.

Phila. VVhat meane you by the fall of the creatures?

Theol. It is the reuolting from the estate of their creation into sinne, which sinne is whatsoeuer in the creature is not according to y^e vprightnes which the creature is bound vnto, by the power of that Image of God wherein it is created; whether it be in lacke of that whole goodnes which it had, or any part thereof, or in having any euill which it had not. Rom. 2. 12. 5. 14. 1 Ioh. 3. 4. 5. Heb. 5. 2. 3. & 12. 1.

Phila. Ye haue said before, that God hath decreed all things in his owne counsell before all worlds, that he hath predestinated some to saluation, vvhom hee hath elected, and some to damnation, whome hee hath refused: you haue said that in the execution of this his decreed counsell, hee hath shewed the execution of his counsell, First, in the making of heauen and earth, and all the creatures in the same: Secondly, in the government of all creatures, of all their powers and actions vnto their meanes and final ends: will you say therefore that God

is the author of sinne, or that God doth worke those wicked actions which are done by vngodly men and wicked persons in their wicked purpose?

Theol. I will not say that God is the author of sinne, for sinne is the declining, degenerat- ing, and revolting from the creatiō and work- manship of God (as is afore sayd) I will not say that God doth worke wickednesse, for that is impossible to him, which is nothing but god- nesse: Deut. 32. 4 they are onely suffered by him, Rom. 11. 36. Ephes. 1. 11. Exod. 10. 1. 20. But I say, that the fall of the creatures and sinne it selfe, as they be means whereby Gods predestination is fulfilled, are decreed and dis- posed by the Lord himseife Rom. 11. 32. 1. Pet. 2. 8. Math. 2. 5. 41. and all particular actions, they are onely done by his willing permission, and so by him directed vnto the finall end. Acts 14. 16. Iam. 1. 13. 14.

Phila. Why should Sathan and wicked per- sons be accused as guiltie of horrible sin, see- ing their actions are determined by the Lord, as meanes of the execution of that which hee will haue to be brought to passe?

Theol. Because the will and purpose of Sa- than and wicked persons in their wicked acti- ons, reach only to the satisfying of their owne wicked lust, and not to the accomplishment of

the good will and purpose of God, so that God bleth the actions of their wicked willes, to the working of his good pleasure: ffor his counsell hath in all their actions some most excellent worke to his owne glorie, as is seene in the storie of Iob, in the wicked fact of Iudas, in Pauls persecution, Ela. 10. 5. 6. 7. 12. 15.

Phila. Seeing God hath determined all things that fall out in all actions, what need we either seek for any thing that is good, or craue to auoid any thing that is euill?

Theol. The Lord hideth his counsell from vs, and requirerh our obedience according to the rule of his word, and therefore he will haue vs to search no further into his counsell in our particular actions then he hath in his word reuealed vnto vs, so that wee are bound to vse all meanes to procure good things, and auoid euill, for our selues and brethren, perswading our selues that howsoeuer it fall out, it is the best, because the Lord our louing ffather hath so appointed it. Rom. 8. 28.

Phila. We haue heard of the fall of the creatures into sinne, vwhat is adioyned vnto the same?

Theol. Guiltinesse and punishment.

Phila. What meane you by guiltinesse?

Theol. Guiltinesse is the desert of sinne, whereby the sinner is made subiect to the torast

of God. Leuit. 4. 2. & 5. 1. 2. & 6. 1. 2. 32. Exod. 9. 6. 13. Mat. 5. 21. 22.

Phila. What meane you by punishment?

Theol. Punishment is the wages of sinne, laid vpon the sinner for guiltinesse of sinne, and it is either temporall, that is abiding for a time, or else eternall, which is perpetuall destruction and finall separation from the presence of God and his glory: the place whereof being in the lower parts is called the deepe, and is expessed in the scriptures by sundry feareful tearmes and dreadfull names.

Phila. How manie generall branches do you make of sinne?

Theol. Two, the sinne of Angels and the sinne that sprung thereof, Ioh. 8. 44. 1. Ioh. 3. 8. & 4. 10. Gen. 3. 1. 2. 3.

Phila. What mean you by the sinne of Angels?

Theol. That euill which grew out of the voluntary corruption of their most holy will, Iud. 6. 2. Pet. 3. 4. the reason whereof was, that whereas the nature of Angelles was not (as God) vnable to be tempted with sinne, being subiect to sundry motions of vnderstanding and will, God neither vpholding them nor confirming them with any grace, for hee was neither bound therunto nor did without iust cause omit it, they fell immediatly after their creation,

creation, as appeareth by the contrary cause, in the persuerance of the Angels. Gen. 3. 1.

Phila. What is the temporall punishment of the sinne of Angels?

Theol. The temporall punishment is, that being thrust out from the heavenly glorie and habitation, and giuen vp to a perpetuall torment, fearing the depth of hell, they are reserved vnto full damnation. 2. Pet. 2. 4 Iude 6. Luke 8. 3. Ephes. 6. 12.

Phila. What sinne sprung from the sinne of Angels?

Theol. The fraude and subtilty of Sathan into the which mankind was owtone, and sins thereof are called error and ignorance, Leu. 4. 5. Heb. 9. 7.

Phila. What is the punishment of this sin?

Theol. Death, to the confirmation of the perpetuall miserie whereof (vntill it shall bee made full in the last iudgement) are adioined aswell the euils of this life, both while we liue, and when we are dead, as also the miserable change of this life.

Phila. What bee the euils of this lifewhile a man liueth?

Theol. First, a spirituall bondage vnder the power of darkness, or vnto the world in the vanities, bragations and euill customs thereof. 1. Iohn 2. 15. 16. Ephesians 2. 2. 3. 2. Cor.

2. Cor. 4. 4. Heb. 2. 14.

Secondly, the calamities of this life, both concerning our person either in the body by those infinite miseries whereunto it is subiect; Deut. 28. 02 in the soule, by the miseries whereunto it is subiect: as astonishment, losse of witt, hardnes of heart, terror of conscience, &c. Deu. 28. 65. 66. and also concerning things belonging to vs, as beratton and troubles, in wife, children, credit, goods honor, profits, &c.

Phila. What bee the euils of this life when we are dead?

Theol. Either the extinguishing of our name vnto all obliuion, or perpetuall infamy, the punishment of fathers sinnes vpon posterity, and such like. Psalme 109. Iob 18. 5. 6. 7. Prou. 10. 7.

Phila. What meane you by the miserable change of this life?

Theol. Either death, which is the separation of the body to corruption, and of the soule to horrible prison, vntill the fulnes of condemnation cometh, Luke 6. 25. 1. Per. 3. 19. or in stead of this, the sodaine change of life at the last day, into a most wofull estate, to abide eternall torments.

Phila. VVee haue heard of the generall branches of siane, now which be the speciall branches?

Theol. Both

Theol. Both the sinne of Angels and of men, is either prime or principall, as the cause or roote, or secondarie succeeding as the effect or fruit thereof.

Phila. What is the prime or principall sinne of Angels?

Theol. It is a speciall revolting and forsaking of their place in heauen, assigned vnto their ministry, Iude 6. 2. Pet. 2. 4. Iohn 8. 44.

Phila. What is the secondary sinne of Angels?

Theol. It is the defiling and corruption of their nature which proceeded from this revolt, whereby they doe maliciously and mightily, so farre as they are able, stricke against God and men, and thereof are called principalities, powers, worldly gouernours of the darknes of this world, spirituall wickednes, uncleane spirits: and these be either the prince who is called Belzebub, Sathan, the diuell, the tempter, the old serpent, the dragon &c. Math. 12. 24. Revel. 12. 7. or his Angels, which are all other wicked spirits ministering vnto him, called also diuels, Math. 25. 45. Luke 8. 30.

Phila. VVhat is the prime or principall sin of man?

Theol. It is the transgression of Gods commandement, in eating the forbidden fruit, both by the man and the woman, wherein are

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are to be considered, the parts and punishment thereof: the parts, first infidelity, whereby they being blinded through the craft of the Diuell, fell to doubt of the loue of God: secondlie, their allowance of the blasphemy of the diuell, wherein he made God a lyer, saying they should not dye, and accused God of vnfaithfull dealing with them: finally, the wanton desire of the opening of their eyes: the punishment, first the feeling of their nakednes, that is, the misery of the soule and body, which moued them in shame of themselves to get them aprons: secondly, the terror of conscience, through the feeling of their nakednes, which made them to hide themselves at the voice of God. To these were adioyned particular punishments: to the woman pains and sorowes in childe bearing, her appetite subiect to her husbands: to the man, a laboursome and painefull life: to both, the sentence of death, Cuiltines, sinne, and infection of their posterity, who are al made guilty in their corruption.

Gen. 3. Rom. 5. Ephes. 2.

Phila. VVhat is the secondary sinne of man?

Theol. First, the corruption of nature, secondly the fruit thereof, which floweth out of this naturall corruption.

Phila. VVhat meane you by the corruption

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tion of nature?

Theol. That which is also called originall sinne, the old man, the flesh, concupiscence, the law of the members &c. this infecteth all the powers of man, with the corruption of sinne, which now cleaueth vnto vs by nature in all the faculties of soule and body, as blindness & ignorance to all spirituall things in the vnderstanding: corruption of conscience, and error in accusing or excusing, corruption of will and affections, and the readines of all the members, which are hereby made apt instruments to all sinne and wickednes.

Phila. What is the fruit of this corruption of nature?

Theol. All euill actions inwardly and outwardly, as errors, ignorances, hardnes of heart, forgetfulness, the act of concupiscence, euil lusting after euill things, and that working of sinne, which maketh all the members of the body as instruments and weapons of iniquitie, whereby sinne is made perfect in the committing thereof. Iam. 1. 14. 15. Where sinne is said to be bred and brought forth, and to be committed. 1. Iohn 3. 8.

Phila. How many sorts bee there of this sin which is said to be bred, and brought forth and committed?

Theol. Two, for it is committed either by error

error through ignorance of the will of God, Leu. 4. 2. 3. Luke 12. 48. 1. Tim. 1. 13. or not knowing what fact is done, being occultum not made manifest, either through a mans own negligence. Psal. 19. 13. Leu. 4. 13. or through Gods secret purpose. Exod. 21. 13. Leuit. 5. 4. 5. Numb. 35. 22. 23. or else it is committed by knowledge against the known will of God. Num. 35. 20. Psalme 50. 16. 17. Leuit. 12. 47. John 9. 41.

Phila. How many waies may a man sin with knowledge?

Theol. Two waies, by infirmity or weaknes; with small or no wilfulnes. Gal. 6. 1. And by presumption rising from wilfulnesse, Leuit. 6. 1.

Phila. How many sorts be there of presumptuous sinnes?

Theol. Two, the one more manifest, proceeding from a proud stubbornnesse against God, Numb. 15. 30. 31. as the defence of error against the truth which is called heresie, Deut. 17. 12. Ierem. 29. 31. 32. 1. Cor. 11. 19. Tit. 3. 10. and this heresie is either deadly when it so swarneth from the truth that it overthroweth the whole doctrine of salvation and godlinesse, or some such part as maketh the rest unprofitable. Colos. 2. 18. 19. 2. Tim. 2. 18. 1. Thel. 4. 7. 8. or else it is dangerous, 1. Ti. 6. 21.

Act. 10.

Act. 10. 13, 14, 15. & 11. 3, 4. The other branch of presumptuous sinnes is more hidden and secret, and springeth from presuming of Gods mercie, in doing that which he knoweth to bee sin, and ventureth, abusing the long sufferance of God, this is also very dangerous. Psal. 50. 21. Rom. 2. 4.

Phila. May these sinnes be pardoned or are they vnardonable?

Theol. All these kinds of sinnes may be pardoned, as the holy word of God by doctrine and examples doth teach vs, if they be truly repented of, and they purged by faith in Christ Iesus, 1. Ioh. 1. 7, 9. But there is a sinne vnardonable, which is the sin of the H. Ghost, that is, against the gift and power of the holy Ghost. Mat. 12. 31.

Phila. What sinne is that?

Theol. It is that sin which is committed of mere obstinate malice against the knowne truth, being mingled with pride, rashnesse, envie, disdaine and such vile affections, which sometime encreaseth so far, that it carrieth a man headlong in a wilfull malice, against the whole truth and all godlinesse, Mat. 12. 22, 23, 24. Heb. 6. 4, 5, 6. & 10. 26, 27. and this cannot bee pardoned because it hath no place to repentance.

Phila. Hitherto wee haue heard who that
God

God is in whome wee belecue, made knowne vnto vs by his holy Word, concerning his nature, and concerning his actions, in his determined counsell and predestination, in the execution of the same, partly in creation, partly in his gouernment and prouidence; first, in the perfect state of the creatures, and then in the decayed state after their falling into sinne. And heere wee haue considered of their fall, of the guiltinesse and punishment adioyned to the same, and the seuerall branches of sin, wherein wee see the miserable estate of Sathan, whose condemnation is without redemption, and the miserable state of man also in his fall, and in respect of himselfe: now there remaineth to speak of the hope of mans reccuery and restoring to saluation, through the couenant of God, which is the second member and means of Gods gouernment, in the fulfilling of his predestinated and fore-appointed vwill: what meane you therefore by the couenant of God?

Theol. It is the couenant of life and death which the Lord hath made with man and his seed: Genes. 2. 17. 3. 15. 17. and 4. 7. Galat. 3. 10. 11, 12. In which couenauent the Lord promisseth to be the God of all grace vnto men thro the blessing of life, if they keepe the condition: or to be a God of iustice, to the curse vnto

unto death if they breake it: and man undertaketh to be Gods people, to receive the blessing of life, so as hee fulfill the conditions of the covenant, Rom. 2. 12. 13. &c. Gen. 17. 1. 2. and Exod. 23. 7. Deut. 26. 17. 18. or the curse of death if he fulfill not the condition.

Phila. How manie sorts be there of this covenant?

Phila. Two, the covenant of works, which is called the covenant of the law, the condition whereof, is, that there be a perfect obedience, Rom. 10. 5. Levit. 18. 5. Gal. 3. 10. 12. and the covenant of free promise concerning Christ Jesus, & the good will & favour of God in Christ Jesus freely promised, which is called the covenant of the Gospell: the condition whereof is, if they be received by faith: Gala. 3. 11. 13. 14. Gene. 3. 15. Psal. 11. 5. 9. Esay. 44. 17. and 59. 21. Ier. 31. 33. 34.

Phila. To what vse serveth the covenant of workes?

Theol. First, to set forth the iustice of God, that every mouth might be stopped, & the whole world made subject unto the condemnation of God. Rom. 3. 19. 20. Secondly, sinne and the miserie that hangeth upon it, might bee discovered, and that taking occasion in the flesh it might so worke and increase, that men might bee enforced to seeke restitution and reconciliation

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ation in free couenant of grace. Rom. 3. 19. 20. and 7. 7. 8. 9. 10. 11. and 11. 32. Gal. 3. 22. and 5. 2. 3.

Phila. To what vse serueth the couenant of the free promise?

Theol. To set forth the abundant riches, of the goodnes, patience, loue, and mercy of God, in the free forgiveness of sinnes, for his owne sake, and changing the wickednes of our vile nature, now corrupted, into a most excellent purity and glory, Ephel. 1. 3. 4. 5. 6. & 2. 1. 2. 3. 4. 5. 6. 7.

Phila. VVhat haue wee to consider in this gracious couenant of the free promise of God, concerning Christ Iesus, and the good will of God, towards vs in him?

Theol. All those things that are set downe vnto vs in the Articles of our beleefe concerning Christ and his benefits.

Phila. VVhich be those Articles?

Theol. And in Iesus Christ his only son our Lord, which was conceived by the H. ghost, born of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, hee

Defended into hel, the third day
hee rose againe from the dead,
hee ascended into heauen, & sit-
teth on the right hand of God
the father Almighty, from
thence shal he come to iudge the
quick and the dead.

Phila. How many things are you heere ge-
nerally to obserue?

Theol. Two things, that is to say, his na-
ture and his office.

Phila. VVhat doe ye consider of the nature
of Christ?

Theol. That he is perfect God, and perfect
man in one person, and thereof named Imma-
nuell Esa. 7. 14.

Phila. In what words of these articles doe ye
professe him to be God?

Theol. That we professe to beleene in him,
that he is called the onely sonne of God, that
hee rose againe from the dead, ascended into
heauen, sitteth at the right hand of God, and
from thence shall come to iudge the quick and
the dead.

Phila. What words signifie him to be perfect
man?

Theol. That

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Theol. That wee say hee was conceived, born, suffered vnder Pontius Pilate, was crucified, dead and buried, and descended into hell.

Phila. Which words do signifie him to be God and Man in one person?

Theol. That hee is named Iesus Christ our Lord: and in these words also is signified his office.

Phila. VVhat meane you by Iesus?

Theol. A Saviour.

Phila. Why is he so called?

Theol. Because hee saueth his people from their sins and all punishment due to the same.

Math. 1. 21. Luke 1. 31. 32. 33. Acts 4. 12.

Phila. What meaneth the word Christ?

Theol. Anointed. Math. 16. 16.

Phila. VVhy is he so called?

Theol. Because he is appointed of God, the King, the Priest, and the Prophet, by whome God will rule, accept of, and teach his people, Acts 2. 36. Isa. 61. 1. 2. 3. and Psalme 45. 7. 8. 9. 1. Peter 2. 5. 9. Acts 20. 28.

Phila. Why is he called our Lord?

Theol. Because he hath purchased vs as a peculiar people to himselfe with his owne blood. 1. Cor. 6. 19. 20.

Phila. What is then the office of Christ?

Theol. To be the mediator betwixt God

and man, that he may reconcile the world vnto God. 2. Cor. 5. 19.

Phila. What doe you consider in this office of Christ?

Theol. First, what manner of person he is, as the mediator: Secondly, the parts of his office, and how he perfozmed all things concerning the same.

Phila. What maner of person ought he to be?

Theol. As God blessed for ever, Titus 2. 13. so a perfect man without all spot of sin. Heb. 2. 17. & 4. 15.

Phila. In what words do we professe him to be a perfect man and without all spot of sinne?

Theol. That he was conceived of the holy Ghost, bozne of the Virgin Mary.

Phila. VVhy was it necessary that he should be a perfect man?

Theol. First, that whereas God had determined to shew forth the riches of his mercy in saving freely those whom hee had chosen out of the lost sonnes of Adam, he might also shew forth the byrightnes of his iustice, in saving them by that person, who should in the nature of man suffer the full and due punishment of their sinnes. Secondly, it was necessary our mediator should be a man, that he might be

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touched with a tender and brotherly affection
towards vs, that he might haue compassion vpon
vs, & we might haue boldnesse through him.
Heb. 2. 17. & 4. 15.

Phila. Why was it necessarie hee should be
without sinne?

Theol. First, that he might be a perfect man
in all holinesse and righteousnesse, and so an-
swere the iustice of Gods law, concerning our
creation, and that hee might also fulfill the
whole lawe in perfect innocencie. Secondly,
that hee might bee that pure Sacrifice which
should satisfie for all our uncleannesse, Heb. 7.
26. Thirdly, that by the vertue of his partie,
wherein hee had cleansed our defiled nature,
hee might through the same spirit wherein hee
sanctified himselfe from his mothers wombe,
renue our soules and bodies, and make them
like vnto his owne Image in his appointed
time.

Phila. Why was it necessariethat our Medi-
ator should be God?

Theol. The principall and chiefe cause is,
that the Lord thereby might haue glorie in de-
claring the riches of his loue and mercie, that
he spared not his owne sonne but gaue him for
vs.

Secondly, it was meet that he should be such
a person, as had in him both worthinesse and
power

power to saue his elect.

Phila. What worthinesse is required in the Mediator?

Theol. Such as is moze woꝛth then heauen and earch and all the creatures therein, and therefore no Angels oꝛ men are woꝛthie of this office. Reuel. 5. Phil. 2. 8. 9. &c.

Phila. What power must there bee in the Mediator?

Theol. Such a power as may ouercome sin, the wꝛath of God, death, and Satan, and therefore as he must be able to suffer death, so he must bee able by his own power to rise from death, Rom. 1. 4. Heb. 2. 14. and after death to ascend into heauen, Ephes. 4. 10. and so to bring many children vnto glorie: Mozeouer, that he might bee able to kill death and sin in vs, and quicken vs vnto eternall life, Ioh. 5. 21. 1. Cor. 15. 56. 57.

Phila. Why was it necessary the God-head and the man-hood should be knit together in one person?

Theo. Because otherwise the saluation which God had ordained for man, could neither haue bene wrought, noꝛ haue bene preserved and kept perfect.

Phila. Why could it not haue bin wrought?

Theol. First, the blood that was shed for sinne, could not otherwise haue been the blood of

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of the Sonne of God, and so not of a sufficient price to wash away sinne. 1. Iohn 1. Secondly, the naturall man could neuer haue indured and overcome the wrath of God, if it had not been knit with the God-head by one inseparable coniunction.

Phila. Why could not our saluation else haue remained perfect?

Theol. Because all eternity and perfection is onely in God, and therefore the sacrifice for sin should be offered by the Sonne of God, because hee is of force for ever before God to obtaine eternall remission: which could not haue been, if the nature of God had not been inseparably vnited with the nature of man, in respect where of the holy Ghost hath named him Immanuel, Esa. 9.

Phila. How doe you vnderstand this personall vnion or knitting together of the two natures in one person?

Theol. I vnderstand thus much, that the nature of God and the nature of man, are so coupled by an vnspokeable manner, that notwithstanding both the natures remaine still perfect, with all their properties and qualities severally distinguished, so that Christ is perfect God of God, equall with the father and the holy Ghost, in nature, power, glory, and maiesty; he is also perfect man, of the substance
of.

of his mother, in all things like unto vs, sinne onely excepted, and yet is there but one person; and so not two, but one Christ.

Phila. What vse is there of this?

Theol. First, hereby we are assured that the covenant of the forgiveness of sinnes and of eternall life is moeth for euer, and can neuer be removed or altered. Secondly, by the knowledge of this doctrine, wee are fortified against the blasphemous heresies of the Gnosfici, Cerinthians, Nestorians, Valentinians, Helcesaites, Simonians, Manichies, Arrians, Donatists, Carpocratians, Ebionites, Eutichians, Seruerus, Vbiquitaries, and such like monsters, which haue erred concerning the nature and person of our Saviour Christ.

Phila. Why is CHRIST called the onely Sonne of God, seeing all the faithfull are the sonnes and daughters of God?

Theol. Christ is the onely sonne, begotten of the substance of his Father, to whom belongeth the birth right, and inheritance: the faithfull are the sonnes of God by adoption & grace, begotten by the word of God, through faith in Christ Jesus, and therefore God hath giuen vs his sonne and heire, that wee in him by his free grace, might through him, receiued by faith, bee also intitled into the birth right and inheritance of the kingdome.

Phila. Seeing

Phila. Seeing wee haue learned what manner of person this our mediatur should bee, tell me to what end must hee be so excellent a person?

Theol. To the performing of the office of the mediatur, to the which he is sent of God, because he is the anointed Saviour, that is, hee whome God hath appointed and called to saue his people, in being their King, their Priest, & their Prophet, which as we said before, is understood in this name, Christ.

Phila. How proue you that Kings, Priests, and Prophets, were anointed?

Theol. The high Priest was anointed, Exo. 30. Saul & David were anointed to be Kings, 1. Sam. 10. 16. Elisha was anointed to be a Prophet, 1. King. 19.

Phila. What was meant by this anointing?

Theol. The Lord by causing them to bee anointed with a pretious oyle, do signifie that he had bestowed heauenly graces vpon them, to make them fit for these callings wherunto he appointed them, as Kings to gouern his people and defend them: as Priests to appease his wrath and to make intercession for them: Prophets to open his will vnto them, and also that they might bee figures of the Messias that is Christ.

Phila. Was Christ anointed with this outward

outward oyle?

Theol. He, neither needed he, for the oyle was a testimonie of the gifts of the spirit, which outward anointing, other men stood in need of, as well for the persons that were called to the office, as the people to whom they were sent: for by this outward signe, they were confirmed in their weaknes with an assured testimony from the Lord. But Christ in whome dwelleth the fulnes of the Godhead bodily, and to whome God gaue not the spirit by measure, gaue testimony of himselfe by his miraculons workes, that hee was anointed with the oyle of gladnes, aboue his fellows.

Phila. Wee haue heard that our Sauour is called Messias or Christ, that is to say, anointed. because God hath powred into him all the fulnes of the spirit, to be the Sauour of his people; and that in this word, Christ is noted to haue the office of a King, Priest, and Prophet: tell me therefore what meane you by the kingdome of Christ?

Theol. The kingdom of Christ is that power & authoritie which he hath ouer his Church, in defending, gouerning, and preserving the same, and enriching it with all heauenly riches and glory.

Phila. What manner of Kingdome is the King-

Kingdome of Christ?

Theol. Although hee be King and Lord o-
ner all creatures, in rule, power, and authori-
ty, yet this kingdome which we professe to be-
leeue, wherein Christ is said to raigne, is not
of this world, Iohn 18. 36. but is a spirituall
kingdome, wherein is righteousness, peace, and
joy in the holy Ghost, Rom. 14. 17.

Phila. What is to be considered in this spi-
rituall Kingdome?

Theol. The government and the glory
thereof.

Phila. VVhat is to be considered in the go-
uernment?

Theol. First, the lawes and orders thereof,
full of all spirituall and heauenlie wisdomes,
righteousnes and equity, taught in the holie
word of God, Psal. 45. 6. Secondly, the mini-
sters of this kingdome: inwardlie, the spirit of
Christ opening the hearts & softning them to
obedience: outwardly, pastors and teachers,
to breake and diuide the word, and to admini-
ster the discipline prescribed in the same.
1. Cor. 12. 28. 5.

Phila. What is to be considered in the glory
of Christs kingdome?

Theol. First, the power thereof in defen-
ding all the Citizens of this kingdome, and
ouerthrowing the enemies of the same, which
are

are Sathan, Sinne, Death, Hell, and the world, whome Christ hath vanquished in his person, and against whome hee doth fortifie the whole Church & euery member thereof, and preserve them from their malice in this world, and will perfectly deliuer them from all enemies in the world come. Psal. 9. 7. 8. 9. 10.

Secondly, the peace and spirituall joy that the godly shall heere haue the first fruits of in their consciences, through faith inspired in to them by the holy Ghost, guiding them in the wayes of righteousness and all fulnes of joy and peace in the life to come, where they shall be for ever with the lamb, and all teares shall be wiped from their eyes, Revel. 21. 4.

Thirdly, the riches of his kingdome, which is partly in outward things, that they shall lacke nothing that is good, but especially in spirituall and heauenly vertues and graces begun in this life, and made perfect in the life to come, with all that glorie, beauty, and immortality, which is reserved for them in heauen, and can neither be uttered in words, nor conceived in heart of any that liueth in this mortall life. 1. Cor. 2.

Phila. VVhat profit haue wee by this kingdome?

Theol. Wee are heerein assured of saluation, and made partakers: first, of this power,
to

to strine against and overcome all our enemies be they men or diuels, and to be preserved in all safety.

Secondly, we are made partakers of this spiritual peace and ioy in the *H. Ghost*, living in the lawes of righteousnesse, and fortified against sin, death, hell, the world, and the diuell.

Thirdly, we are assured to haue our portion of these heauenly riches, for we are said in him to be made kings, and so haue our portion, both in the gouernment and in the glory of *Christs* kingdome. *1. Pet. 1. 4.*

Phila. How are they discerned that haue their portion in this kingdome?

Theol. By shewing forth the effectes of the same, that is: First, in that they submit themselves to the lawes thereof, being guided in all their actions, by the mighty word of God, whether they be in publike or private states, in Ecclesiasticall or Ciuill. *Deutero. 4. 2. and 12. 32. Ios. 1. 7*

Secondly, in that they shew forth their spiritual and heauenly ioy, delighting more in the peace of a good conscience, then in all the world.

Thirdly, in that they shew themselves to be enriched with the heauenly riches of *Christ*, that is, with most excellent gifts, and graces, of his holy spirit.

Phila. Who

Phila. Who are enemies to this kingdome?

Theol. First, those that are not subject to this spirituall government, noz led directly by the word of God: Deut. 29. 18, 19, 20.

Secondely, those that attribute the attaining of spirituall riches, glorie or strength, to any other then only to Christ, as the onely head of the Church, by the which all life and moving is communicated to the body and members.

Ephes. 4. 15, 16. Colos. 1. 18.

Thirdly, all those that hinder the meanes, whereby this government and glorie should be effectuell in this spirituall kingdome of Christ Jesus, in them selves or others, like Tobia and Sanballat.

Phila. What haue wee to consider in the Priest-hood of Christ?

Theol. First, how many sorts of Priests we finde in the Scripture. Secondly, the manner and power of Christs Priesthood.

Phila. How manie sorts of Priests doe you finde in the Scripture?

Theol. Two, that is the Priests of the old Testament, and the Priests of the new.

Phila. How many sorts of Priests do ye finde in the old Testament?

Theol. Two, some before the giuing of the lawe, which were the chiefe fathers of the families, as Adam, Seth, Melchisedech, He

noch

noch, Noah, Abraham, Isaac, Jacob, &c. some after the giuing of the lawe, as Aaron, and all the leuiticall Priest-hood.

Phila. VVhat manner of Priest-hood had these?

Theol. They were appointed to teach the people the lawes of God, and to make reconciliation, betweene the Lord and his people, partly in offering outward giftes and carnall sacrifices, and partly in prayers and intercessions: but all these were but shadowes consisting in carnall rites and ceremonies, and in purgings concerning the outward man, signifying the true Priest and Priest-hood, and the heavenly and spirituall things, belonging to the same.

Phila. How many sorts of Priests finde you in the new Testament?

Theol. Two, the chiefe Priest which is the Lord Iesus our Saviour, and all faithful servants of the Lord, which by Christ Iesus, are also made Priests vnto God.

Theol. What do ye consider then in the manner and power of the Priest-hood of Christ?

Theol. First, for that every high Priest is ordained to offer by giftes vnto God, and sacrifices for sinne, I vnderstand that Christ as the true Priest which was shadowed in the former Priest-hood, hath offered the most perfect
sacri-

sacrifice, that is to say, himselfe unto God once for all, wherby hee hath purged all his people from their sinnes.

Secondly, for that the Priest's office was not onely to offer sacrifice, but also to make intercession for the people, I vnderstand that by him all the people of God have an entrance vnto the throne of grace for ever; and are accepted thorough him, Rom. 8. 34. who is alwaies at the right hand of God, and maketh intercession for vs.

Phila. How are all the faithfull, Priests of the new Testament?

Theol. All the faithfull are consecrated in the Priest-hood of Christ, to offer by themselves a liuely and a holy sacrifice to God in obedience, and to offer by alio sacrifices of praise & thanksgivings, and distribution to the necessities of the Saints: all which sacrifices are very acceptable to God through Christ.

Phila. Are there no other Priests of the new Testament which do offer vp sacrifice for sinne, nor no other to make intercession to God for his people but Christ Iesu?

Theol. No, for Christ hath appeared once in the end of the world, to put away sinne by the sacrifice of himselfe, Heb. 9. 24. 26. &c. and hee ever lieth at the right hand of God, to make intercession for the Saints, Heb. 7. 24.

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Except that you will call the ministers of the Gospel Priests, who in some sort do performe these things.

Phila. What profit haue wee by this priesthood of Christ?

Theol. Seeing hee sanctified himselfe for those that beleue in him, wee are heereby assured that we haue our portion in his sacrifice and intercession, that both our sinnes are pardoned, and our spirituall sacrifices are accepted.

Phila. Who are enemies to the priesthood of Christ?

Theol. All those that refuse to be purged by Christ, and by him to be reconciled vnto God; and so all sorts of Infidels.

Secondly, all that seeke any other sacrifice for sinne, or any other intercessour to God, and so the Papists in their Masse, Pardons, Merits, and Inuocation of Saints, and shanen Priesthood.

Lastly, all prophane persons & hypocrites, which trample vnder feet the blood of Christ, as a prophane or a contemptible thing. Heb. 10. 19. 20. &c. vsq; ad 32.

Phila. What is to be considered in the propheticall office?

Theol. Forasmuch as we account a Prophet to be such a person as is immediatly called

called of God, to open and to make known the mysteries of his will vnto his people for their saluation; I vnderstand that Christ Iesus is that person in whome are hid all the treasures of the knowledge of God and his will, who from the bosome of the Father, bringeth forth the hidden secrets of the same, and that from him all knowledge commeth vnto the Church and people of God, for he is their only teacher.

Phila. Doth God then neuer speake vnto the Church but by Christ?

Theol. No, although hee bleth to that end the ministry both of Angels and of men, by whom Christ speaketh.

Phila. How many waies doth Christ vse to speak vnto his people?

Theol. Two, either by his ministers, or by himselfe.

Phila. Who are his Ministers to speake and declare the will of God?

Theol. Either Angels or men.

Phila. Doth Christ speake by Angels?

Theol. Yea, as he did to Abraham. Gen. 18. to Lot, Gen. 19. to Iosua, Ios. 5. 13. to Manah, Iudg. 13. to Gedeon, Iudg. 6. to Cornelius, Act. 10. &c. to Iohn, Reuel. 19. & 22.

Phila. How doth Christ speake by men?

Theol. Sometime extraordinarily, making known

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knowne vnto them the will of God by reuelation, or by inspiration. Sometimes ordinarily, by teaching them to know his will by the written word in the holy scriptures, and so either immediately stirreth them vp, and sendeth them, as he did the Apostles, or else by ordinary meanes calleth them to publish the will of God: and in this respect all these are called prophets generally, both before and since the incarnation of Christ, because they do declare the will of God.

Pbils. Seeing you say that all those men are generallie called Prophets, which are sent to declare the will of God vnto his people, what difference doe you make of men that are called Prophets?

Theol. Those are properly called Prophets in the scripture, which before the comming of Christ in the flesh, were immediately stirred vp of God, and had speciall reuelations of his spirit, either by speech, or by visions, or by dreames, instructing y^e people of things either present or to come, for some speciall worke in the Church of God, to the declaration of Gods will, either in some great doubt to teach, or some great dannger to comfort, or in some decay to reforme, or in some great sinnes to threaten the Church & people of God, Micha. 3. 8. concerning all their prophetes in the promise

mise of Messiah, that is to say Christ, and first prophesying of his coming: & these Prophets continued vnto Iohn the Baptist, who is said to haue bene more then a Prophet, because he spake more plainly of Christ then all the former Prophets.

Phila. VVas this any speciall benefit to the Church of God?

Theol. Yea, for God declaring the benefit of Christ Iesu at the first darkely, hee did by these persons still more and more make it manifest vnto his people, and in great doubts & dangers, by these persons still they were resolved, so that they accounted it a great plague to be without a Prophet: & when the Lord did most gr̃tiously punish these people, and as it were gaue them ouer, then he took away the Prophets, as in the long affliction after the captiuitie of Babylon, from the time of Malachy, vnto the coming of Iohn Baptist.

Phila. What is there in these Prophets concerning the prophecy of Christ?

Theol. Because it pertaineth to the office of Christ to teach his people, hee perfozmed this office by these his messengers: they were also figures of Christ, signifying that no man knew the will of God by himselfe, but they must haue an heauenly interpreter.

Phila. Did these Prophets teach the people

any

any other thing then that which is written in the Scripture?

Theol. No, the summe of all their doctrine was none other thing, but that which is contained in the Law and the Gospell: but the Lord, blessed them as excellent instruments, to interpret both the Law and the Gospell, and to declare more plainly the myſteries of Christs Kingdome.

Phila. You say Christ spake by these men as his Ministers and messengers, how dooth hee spake by himselfe?

Theol. Hee spake by himselfe to Adam and to Abraham and to some other of the Fathers before he was made manifest in the flesh; when the fulnesse of time was come, he came in the flesh and spake vnto his Disciples and Apostles, and taught them all the myſteries of his Kingdome, and so ended all former Prophecies that were foretold of him, and ceased that office of the former Prophets in the Church. After his ascension hee spake vnto Paul from heauen.

Phila. How doth Christ then now teach his Church?

Theol. Not by dreames and visions, and other revelations, but by the ordinarie ministrie, in the opening of those things that are written in the holy scriptures, which now hee

both also by men, whome hee furnisheth with giftes to that purpose.

Phila. Are there then now no Prophets that haue speciall revelations for the teaching vs the will of God?

Theol. We read, that sometime in the primitive Church, continued some such as had the gift of foretelling things to come, as Agabus: but there are not now to be looked for any other means of teaching or revelations then the Lord hath set downe and appointed in his written word: none other lawes, nor other Gospell, no other teachers.

Phila. What be those Prophets which Paul speaketh of?

Theol. Even as in the time of the lawe, all were generally called Prophets that did interpret the lawe, and the Colledges of them were called the schooles of the Prophets, and their schollers were called the sons of the Prophets. So Paul by a generall name calleth the interpreting of the Scripture, prophesying: and those which had an excellent gifte thereof hee calleth Prophets, and yet these interpreters had their interpretations limited, that they must bee according to the proportion of faith; Rom. 12.

Phila. But seeing you say Christ teacheth his people by men, tell me how that may be?

Theol. Christ

Theol. Christ dooth by his holy spirit giue speciall giftes of vnderstanding the scriptures and of utterance, vnto those whom he will make his messengers, and useth means to place them amongst the congregations of his people, and furnisheth them with all giftes apt to teach, and giveth them care to performe the dutie of teaching.

Phila. And is this all?

Theol. No, for he doth also accompany their ministry & the word that is delivered by them, with power to saue all those that beleene: hee doth also by his spirit open the eares and vnderstanding of the hearers, and softneth their hearts to beleene. Ephes. 1.

Phila. Tell methen shortly what benefit we haue by the Prophetickall office of Christ?

Theol. First, we are made partakers of the fulnesse of that wisdom which is in Christ. Secondly, the ministry of the word in him is sanctified vnto vs, to bee vnto vs the power of saluation. Thirdly, we are assured of his spirit to teach vs to vnderstand his word, and to lead vs into all truth, Ioh. 16. 13. 14.

Phila. Who are enemies to the Prophetickall office of Christ?

Theol. Those that looke for, or are led by any other Reuelations or Doctrines, then such as are agreeable to the written word of God

God, in the Canonickall Scriptures.

Secondly, those that contemne, despise, or hinder the true ministerie of the Word of God, and the teaching of Gods people by the same.

Thirdly, such as take vpon them the name of the Ministers of Christ, which either haue no gifts, or else haue no care: faithfully, & sincerely to discharge the same: and these all may iustly be called false Prophets.

Lastly, those that despise the heavenly wisdom of the word of God, and count it but a worldly thing to labour for the increase and growing vp in the same.

Phila. We haue spoken hitherto of the person of the Mediator and his office, now tell by what meanes Christ hath performed this office of his Priesthood, Kingdome, and Prophecie?

Theol. By his humbling of himselfe: which is expressed in that we say, hee suffered, and by his exaltation, to wherein he rose from his sufferings. Phil. 2. 8. 9 Rom. 1. 3.

Phila. What hath Christ suffered?

Theol. We bare the whole burthen of all the punishment which was to be layde vpon vs for our sinnes, both in body and soule: so that at the end he set himselfe in our place.

Phila. Why is it sayd that hee suffered vnder

der Pontius Pilate?

Theol. Because, that whereas the scriptures do teach vs, that we all must be arraigned before the iudgement seate of God, It pleased Christ, taking vpon him our person, to be arraigned before Pontius Pilate the Iudge, that he might by him receiue the sentence of condemnation due to vs: which sentence though it were uttered by Pilate, proceeded from the Lord, seeing nothing was done in this action but by Gods determined counsell Acts 2. 23. & Acts 4. 27. 28.

Phila. VVhat did he suffer in body?

Theol. Besides many wonderfull reproches and scornfull reuilings in his life, and scourging after he was accused, after the sentence of condemnation he was crucified, dead and buried.

Phila. What meane you by crucifying and why was he crucified?

Theol. He was crucified, that is to saie, was fastened to the crosse & there died, which was the most shamefull & vile kinde of death which could be suffered, that he might deliuer his elect, from all shame, villany and curses, both in life and death, that sin had brought vpon them.

Phila. What suffered he in his soule?

Theol. All the wrath of God which was due

due to our sinne, which is the fearefull curse of God, the bitter paines and vnspokeable torments of hell: for with that condition he offered himselfe to the father, that whatsoeuer God in his iustice could lay to our charge, the same he should lay vpon him as it should be laid vpon vs.

Phila. How is it proued vnto vs?

Theol. We are taught in the word of God that he bare our sinnes on the tree, 1. Peter 2. 24. Elay 53. 5. he was made a curse for vs to deliuer vs from the curse of the law, Gala. 3. 13, he was made sinne for vs which knew no sinne, 2. Cor. 5. 21. Now, to beare our sin is to beare the torment of it. To be made a curse, is to haue the bitter anguish of Gods wrath powred vpon him, which is the paines and torments of hell. To be made sinne for vs, is to haue the guiltines of our sinne put vpon him, and to suffer the punishment which was due to vs for the same.

Phila. What other proofes haue you that Christ suffered these torments of hell and condemnation?

Theol. There appeared manifest outward testimonies in his person: first, his agony before he was apprehended, and his wonderfull horror: which appeareth by the manner of his prayer, by his crying and teares, and by his sweat,

sweat, which was as drops of blood : this could not be in the sonne of God, for feare of a boottly death. Secondly, his lamentable cry vnto his Father vpon the crosse as of a man condemned and forsaken, which could not be in him that had all fulnes of faith, without vnspenkable torment, which caused the same.

Phila. How could any man endure the torments due to all the sinnes of Gods elect?

Theol. No man, if he had the strength of all Angels, could haue indured this heauy burthen of the wrath of God. And this is one of the principall causes why our mediator must be God, that he might be able to beare and hold out vntill he had made full satisfaction, and had overcome all to rise by in triumph.

Phila. Is this then the descending of Christ into hell, and the full meaning of that Article?

Theol. This is vndoubtedly a true vnderstanding of Christs descending into hell, although that Article by the Scriptures may haue another profitable sense.

Phila. How doe ye vnderstand that Article, *He descended into hell?*

Theol. I vnderstand it to be the lowest degree of the abasing of Christ in the flesh: for after it was said he was crucified, we say hee
was

was dead, buried, and descended into hell: where we see as it were three degrees of his death: so that whereas we adde he descended into hell, after that we haue said he was dead and buried, according to the speech of the Hebrewes, we vnderstand, that continuing still dead for the space of three daies and three nights, hee was as it were swallowed vp of death, and deuoured of the graue, after the manner of the dead, Rom. 10. 7.

Phila. Doe yee not beleue that the soule went downe into the place of the damned, to suffer the torments of hell, or to fetch out foules?

Theol. No, I renounce these fables as contrary to the scriptures: for Moses and Elias appeared vnto Christ in glorie before hee suffered: Lazarus was carried by Angels into Abrahams bosome: the Thiefe on the crosse, was the same day which he died, in Paradiſe.

Phila. Do not Abrahams bosome and Paradiſe, betoken that border of hell, which the Papists call *Limbus Patrum*?

Theol. No, for first the Angels carry not the soules of the iust into hell. Secondly, there was so great a distance betweene the place where the rich man was, and where Lazarus was, that there was no passage from the one to the other. Thirdly, our Saviour promising

Para-

Paradise, did not promise hell, nor a place of trouble, but answered the prayer of the Thiefe, who desired to be remembred in the kingdome of Christ.

Theol. But these speecches of the rich man are parables spoken to our capacitie, and therefore can afford no certaine prooffe.

Theol. Though the speecches bee uttered in a parable, yet it is no parable that there is hell and torments, where the rich man was tormented: so likewise Abraham, (the father of the faithfull) the place of joy and comfort, and the solaces carried thither by the Angels are no parables.

Phila. How vnderstand ye the place of Peter 1. Epistle 3. Chap. Verse 19. where it is said that Christ went & preached to the spirits that were in prison?

Theol. First, it is said hee writ not in soule but in that spirit that quickned him. Secondly, hee preached to the spirits, that are now in prison, which were disobedient in the time of Noah: that is, he preached by Noah to them when they liued, (in his spirit which spake by the Prophets) to moue them to repentance: for to what end should hee now in his soule preach to those that were damned, and not rather to all the multitude in hell, and especially to the faithfull, if they had been there?

Phil. Is

Phila. Is there any other such speech in the scriptures?

Theol. Yea, the same Apostle, Chap. 4. ver. 6. sayth, that the Gospell was preached to the dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit: he meaneth the Gospell was preached to men, while they were alive, which are now dead.

Phila. Now we haue heard what Christ hath suffered, tell me what we are to consider of these sufferings?

Theol. First, what things it teacheth. Secondly, what vertue is in them, and what benefits we haue thereby.

Phila. What doe Christs sufferings teach vs?

Theol. First, they teach vs the heinousnesse and vglinesse of sinne, that deserueth so great a punishment, and therefore that nothing ought to be more ykesome vnto vs. Secondly, the vnspeakeable loue of God the Father, that gave his Sonne to die for vs, when wee were his enemies. Thirdly, what obedience, humilitie, patience, and tender loue, ought to bee in vs, if wee will be like vnto our Saviour Christ, who suffered for vs, and left vs an example to follow his steps. 1. Peter. 2.

21.

Phila. What

Phila. What benefit haue wee by this suffering of Christ, and what vertue is there in his death?

Theol. First, this suffering and death of Christ hath fully pacified the wrath of God for the sinnes of all his people.

Secondly, it discharged vs from all our guiltinesse of sinne.

Thirdly, the vertue that is in his death, kil-
leth sinne in our mortall bodie.

Phila. Wee haue heard the one part, how Christ hath performed the office of the Medi-
ator; namely, in humbling of himselfe, which
is exprest in his sufferings. Now resteth the
other part concerning his exaltation and ad-
uancement into glory: tell mee therefore
what doe yee vnderstand of the exaltation of
Christ?

Theol. That now in the flesh he is declared
mightily to be the Sonne of God, the head of
the Church, the Saviour of the world, to whom
all power is committed in heauen and earth,
and therefore is fully able to saue all those that
come vnto God by him, because there is no o-
ther way of saluation, neither can any be saued,
but must needs perish which seeke or hope for
any other means of saluation, or comming in-
to the fauour of God, then Christ Iesus and the
same crucified.

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Phila. In

Phila. In what Articles of the faith is all this contained?

Theol. In that we beleene that,

The third day he rose again from the dead, he ascended into heauen and sitteth on the right hand of God, and from thence shall come to iudge the quicke and the dead.

Phila. How many degrees bee there of his exaltation in the flesh?

Theol. Two, first his exaltation heere on earth.

Secondly, his exaltation in heauen.

Phila. Why did not Christ rise immediately from death, but tarried till the third daie?

Theol. First, because hee would make a full conquest of death in the deepest of his power.

Secondly, that his resurrection might bee boide of all doubt, to the defacing of Sathan and all the wicked, and to the eternall comfort of all the faithfull: and therefore he would haue his enemies to be witnesses of his death and buriall, and to seale vp his grane with their owne seales, that all they might bee conuincid

ninced of blasphemous falsehood, which should deny his resurrection.

Thirdly, that the scriptures might be fulfilled, and the promise made to David: Luke 24. 38. 26.

Phila. What benefit commeth vnto his people by his resurrection?

Theol. First, it is an infallible testimony, that as he hath overcome death, hell, Satan and sinne, so he hath brought in everlasting righteousness, that is, he hath so discharged all his people from their sinne, that hee hath not left one vnanswered, and therefore hath iustified them in the sight of God.

Secondly, as hee is iustified from all the sinnes of his people which were laide to his charge, and is quickened into immortality, so not onely hee doth iustifie all those that bee his, but also quickneth them by his spirit vnto eternall life. Ephes. 2. 4.

Thirdly, as he is risen from the dead neuer to die again, so he doth warrant vnto his people, that in al doubts and dangers he wil assist them, that their faith shall not faile, vntil they haue the full victoery against sinne and death, Rom. 6. Psal. 16. 10.

Lastly, it assureth vs of the rising againe of these mortall bodies of ours, to be partakers of gloery and immortality. Rom. 8.

Phila. Which is the second degree of Christs exaltation into glory on the earth?

Theol. What after hee was risen from the dead, and had shewed himselfe aloue by many infallible tokens, and sundry appearances to his disciples by the space of fortie dayes, in the p[re]sence of them all hee went vp into heauen and was receiued in a cloude out of their sight.

Phila. Was not Christ alwaies in heauen?

Theol. Yes, for in his diuine nature, hee was equall with God the father in glorie and maiesty from euerlasting, and was and is present in all places, fulfilling heauen and earth, but as hee is saide to haue descended into the earth when he became man, so we say hee ascended into heauen when he carried vp that flesh which he had receiued here on earth, to present it in heauen.

Phila. By what scriptures procue yee that in this nature of ours, that is, in his humane soule and body hee is now gone vp into heauen?

Theol. Our Sauour himselfe saith, 1. Iohn 16. 28. I came out from the father and came into the world: Againe, I leaue the world and goe to the father. And Iohn 14. 2. I goe to prepare a place for you, and though I goe to prepare a place for you, I will come againe and

and receiue you vnto my selfe, That where I am you may bee also. Other scriptures witnesseth, that he departed from them and was carried vp into heauen, Luke 24. 51. That hee was reserued into heauen. Marke 16. that as he was taken vp from vs into heauen, so shall he come againe, Acts 1. 11. that heauen must hold him untill the time that all things be restored, Acts. 3. 21.

Phila. If Christ bee gone from vs and hath left the world, how is his promise fulfilled that he is with vs to the worlds end?

Theol. This promise is fulfilled, so as the saying of our Saviour, Iohn 8. 5. 8. before Abraham was I am: hee is absent therefore and onely in heauen, in his bodilie presence, but in the maiesty of his Godhead, in the power and comfort of his spirit, he is with vs in all places for euer. Iohn 14. 16. Iohn 16. 7.

Phila. May not his body being glorified bee in heauen, and be also heere in the sacrament on the earth?

Theol. That were impossible, for the glorifying of his bodie taketh not away the properties of a body, as quantity, essentiall qualities, and to bee in a certaine place, besides that this opinion of his bodily presence now on earth, must ouerthrow all the former scriptures of his ascending into heauen.

Phila. What benefit haue wee by Christ his ascending into heauen?

Theol. First, we see thereby our iustification in the sight of God, most effectually confirmed: for as hee should neuer haue risen from death, if any of our sins had not beene discharged, he should neuer haue beene receiued into heauen in our nature, if the same had not been fully iustified: so that his ascension is the triumph ouer death, sinne, Sathan, and condemnation. Ephes. 4. 8. Psal. 68. 19. Coloss. 2. 12. 13. 14.

Secondly, he hath thereby opened vnto vs the gates of heauen, and entred before to take possession of our inheritance, as the elder brother, to whome pertaineth the birthright: and keepeth there our flesh as a pledge that wee shall thither be receiued, as hee hath thereby giuen vs the pledge of his spirit. 1. Cor. 5. 5. Gal. 4. 6. Rom. 8. 14. 15. Ephes. 1. 13. 14. & doth there also make intercession for vs. Rom. 8. 34. Heb. 7. 24.

Thirdly, he being in heauen powreth into our hearts his heauenly vertue, to drive our cogitations and affections from earthly and vaine things, to study and to take delight in spirituall and heauenly things, Philip. 3. 20, and teacheth vs to worship him in spirit and truth, not with outward and beggerly ceremonies,

monies, Colof. 2. 20. Galatians 4. 9.

Phila. Wee haue heard of two degrees of Christ his exaltation on earth; namely, his rising from the dead, and his ascending into heauen: which be the degrees of his exaltation vnto glory in heauen?

Theol. His exaltation vnto glorie in heauen is set forth vnto vs, first, in that we profess to beleue that hee sitteth at the right hand of the Father. Secondly, that we beleue he shal come to iudge the quicke and the dead.

Phila. What meane you by sitting at the right hand of God the Father?

Theol. This speech is not proper, but borrowed from the custome and manner of speech, which is amongst men: for to sit on the right hand of a King or Prince is the greatest honor that can be done vpon any person vpon earth. And so when wee say that Christ sitteth at the right hand of the Father, we meane that God hath aduanced him, euen in his nature of man to the greatest honor that can be.

Phila. What honor is this then whereunto Christ is aduanced?

Theol. All power is giuen vnto him in heauen and earth. Math. 28. 18. and hee is now in full possession of his kingdome and Priesthood, not to administer them in weakenesse, as he did when hee was heere present in his bodie

upon the earth, but in the full power of the holy Ghost, with heavenly maiesty and glorie, Eph. 1. 20, 21, 22, 23.

Phila. Hath God a right hand, and doth Christ sit downe in a throne?

Theol. To thinke that God hath either right hand or left, or to imagine him like any creature, were plaine idolatrie, and to dote with the Anthropomorphites and the papists.

To haue any conceit of Christ his seat or sitting, or standing, is curiosity without profit: for although it pleased God in respect of our infirmity, to resemble heavenly things vnto vs by earthly, yet if we should therefore imagine them to be the same, we should shew our selues phantasticall with the heathen Poets, and wicked with the prophane Gentils.

Phila. What benefit haue we by this exaltation of Christ in his Priest-hood?

Theol. Hereby we are assured, that the sacrifice which he offered by vs on the crosse, is not onely acceptable vnto God, but it is of power to appease the wrath of God for ever, because hee himselfe sitteth in the throne of maiesty, to present it before the face of God, Heb. 7. 24. 25. & 8. 6. 12.

Secondly, his intercession is of power to make vs accepted that come vnto God by him at all times, so that neither our sinnes neede to
affray

affray vs; nor our unworthinesse discourage vs, either to come with boldnes befoze the throne of grace, either to hope for helpe in time of need, Rom. 8. Heb. 9. 12. & 10. 19, 20, &c.

Thirdly, hereby we assure our selves that our selues and our sacrifices of obedience and thanksgiving are most acceptable in the sight of God, Rom. 12. 1. Heb. 13. 15. 16. 1. Peter 2. 5.

Lastly, that our sufferings for good causes and our afflictions, are esteemed in the sight of the Lord, as a most precious thing. Phil. 2. 17. Psal. 16. 15.

Phila. What benefits haue we by the exaltation of Christ in his kingdome?

Theol. First, thereby we are assured that we worship God truly, when wee acknowledge all things to be done of God, in the person of Iesus Christ: for whosoener worshippeth not God in him, worshippeth an Idoll, Act. 2. 36. Phil. 2. 9. 10.

Secondly, thereby wee assure our selues of all giftes and graces and conuenient helps according to that measure which he knoweth meet for vs, to the building of vs vp vnto all perfection, both vniuersally in the Church and particularly in every member of the same, Act. 2. 33. Ephes. 4. 7.

Thirdly, thereby we haue hope in all times of

of distresses to receiue strength and victorie against all assaults, trials, and troubles, either by sinne, the flesh, the world, the wicked tyrants, and Satan himselfe: Psalme 110. 1. 1. Corin. 15. 25. Rom. 8. 35. & 1. Corin. 10. 13.

Phila. Seeing we haue heard of one part of that honor, which Christ hath in his glorious exaltation in heauen; namely, that hee sitteth at the right hand of the Father, Let vs heare also the other, concerning his comming to iudgement?

Theol. The scriptures do teach vs, that as Christ appeared once to take awaye the sinnes of many, so shall hee appeare the second time without sinne to those that looke for him, vnto saluation. Heb. 9. 28.

Phila. In what manner doe the Scriptures set forth the comming of Christ vnto iudgement?

Theol. That hee shall come in the cloudes of heauen with power and great gloxie, that he shall send his Angels with great sound of a trumpet, and they shall gather together his elect, from the one end of heauen to the other, Math. 24. 31. that all his Angels shall bee with him, and he shall sit vpon the throne of his glory, and before him shall be gathered all nations, and hee shall separate them one from another, the

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the sheepe from the goates : that hee shall set the sheepe on his right hand, the goates on his left hand, &c. Math. 25. 31. 32. that at the last trumpe the dead shall be raised vp incorruptible, and all that remaine alieue shall be changed, 1. Cor. 15. 52. 1. Thel. 4. 16.

That all must appeare befoze the iudgement seat of Christ, that euery man may receive the things which are done in his bodie, according to that he hath done, whether it be good or euill, 2. Cor. 5. 10. Rom. 14. 10.

Phila. Why is this added to the former article?

Theol. Because the iudgement is a part of his kingly power, and also because that then shall be manifest to al the world, that which yet is not thought vpon of the wicked, nor seen of the faithfull, but only beleueed, that is, that the iniuries of Gods people which heere they suffer, shall then be rewarded with gloze, and the wickednesse of the vngodly, which heere are unpunished, shall then be recompenced to the full. Malach. 3. 18. &c. 2. Thel. 1. 6. 7.

Phila. Seeing it is said Heb. 9. 27. that it is appointed to all men to die once, and then cometh the iudgement, why should there then be a generall iudgement? &c.

Theol. First, this place doth not proue a iudgement presently after death, but that after death nothing moze is to be looked for but iudgement.

Se.

Secondly, although the soules of the faithfull, are presently made partakers of heavenly joy, and the wicked of torments, Luke 16. yet at the day of iudgement they must in body and soule receive the full measure of the definitive sentence.

Phila. VVhat honour shall the children of God haue at the day of iudgement?

Theol. We shall speake more largely of the reward of the goodly, & the punishment of the wicked, when we come to the article of the resurrection: but thus much the scripture teacheth concerning the iudgement, that the dead in Christ shall arise first: then shall those which liue and remaine, be caught vp with them in the cloudes, to meete the Lord in the ayre, and then shall we be euer with the Lord, 1. Thes. 4. 16. 17. Further, that Christ to whome all iudgement is committed of the Father, will make all the faithfull partakers of this honour with him, that they shalbe as it were his assistants to iudge y^e world, Mat. 19. 28. 1. Cor. 6. 2.

Phila. What comfort hath Gods children in this?

Theol. A singular comfort, for then they shall see the fulnes of their glory. Secondly, the person of the iudge in whome they haue beleueed, and with whome and for whome they haue suffered, shalbe most comfortable vnto

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Part 2. *Path-way to Heauen.* 157

unto them, for hee then cometh to receiue them, Iohn 14.

Phila. VVhat discomfort is it to the wicked?

Theol. That day must needs bee horrible unto them, when the iudges of their torment shall come vpon them, which is described in the scripture with so many fearefull woes, and so many dreadfull sentences: also the person of the iudge must needs be most terrible unto them, because they shall see his maiesty and glorious power, whome they refused to obey: then shall they cry, hills fall vpon vs and mountaines coner vs, Luke 23. 28. Hosea, 10. 8.

Phila. How ought the children of God to be prepared for that day?

Theol. It is taught, in sundry places of the scripture, that because that day shall come sodainely, we ought to watch diligent-ly; but especially Luke 21. 34. &c. Marke 13. 33. &c.

Phila. Shall wee haue no warning of that day, and shall no man knowe when the day shall be?

Theol. We shall haue those warnings which our sauiour teacheth, Mat. 21. Luke 21. but of the day and houre knoweth no man, no not the angels in heauen, nor the sonne himselfe

selfe as he is man, Mark. 13. 31.

Phila. Hitherto wee haue spoken of those Articles that concerne the person of the father and the sonne. Now tel me what you are to consider in this Article,

I beleue in the holie Ghost.

Theol. First, how the ghost or spirit is taken in the scriptures, secondly how to understand the Article it selfe.

Phila. How is this word spirit taken in the scripture?

Theol. Sometime it is taken for the cause of a thing, and so it signifieth a spirituall substance without body, which hath life in it selfe and mouing, and is the worker of something. So God is a spirit: The Angels and soules of men are spirits.

Sometime it is taken for an effect and a thing wrought, as the mouing of the aire, the windes and vapors, the effects of god and euill spirits, as the spirit of feare, the spirit of wickednes, a new spirit, the spirit of power and of understanding, &c.

Phila. Why is the holy Ghost called a spirit?

Theol. First, because he is a spirituall substance.

Second

Secondly, because he is inspired by the Father and the Sonne, that is, hee is the immediate worker, and moouer of the workes of God.

Thirdly, because hee doth inspire, that is, stirre vp and worke all things in Gods children.

Phila. Why is he called holy?

Theol. First, because of his owne nature he is holy by himselfe.

Secondly, because he doth immediatly sanctifie and make holy Gods people.

Phila. What consider you in the Article is selfe?

Theol. First, who is the holy Ghost.

Secondly, what is his office.

Theol. Who then and what is the holy Ghost and what is his office?

Theol. The holy Ghost is the third person in the God-head, proceeding from the Father and the Sonne, distinct from them both in person, but equall with the Father and the Son, and also the same in eternitty, substance, maiestie and glorie.

His office is, that he is sent of the Father to worke the workes of GOD in his creatures, and to bestowe his severall giftes upon them, especiallie to sanctifie the Elect vnto eternall life.

Phila. Who

Phila. Whogiueth the holy Ghost?

Theol. He is giuen of the Father and of the Sonne, Ioh. 14. 26.

He is giuen by the Sonne from the Father, Iohn 15. 16.

Phila. To whome is the Holy Ghost giuen?

Theol. The holy Ghost, in adoption and true sanctification, is giuen only to the elect vnto saluation.

Diuers gifts of the H. Ghost in knowledge and power to do many excellent things, whereby they make a shew of sanctification, is also giuen to hypocrites, being members of the visible Church.

Phila. By what meanes doth God giue the holy Ghost?

Theol. The ordinarie meanes whereby God giueth the holy Ghost, is by the ministration of the word preached, and by the vse of the Sacraments: the holie Ghost is receiued by faith.

Phila. By what means is the holy Ghost retained, and how is he quenched?

Theol. He is retained by continuall meditating in the word of God, by Prayer, and a godly care to walke in the wayes of the Lord. He is quenched by carelesnesse and negligence in holy duties and exercises, Marke 4. 22.

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Math. 31. 12. Luke 8. 18. and by vngodly and wicked actions.

Phila. Whether may the spirit of God be taken from those to whom it is giuen?

Theol. The spirit of adoption and true regeneration, is neuer wholly taken from the elect, though some gistes may bee taken from them, Iohn 6. 37. 39. From the reprobate euen that which they seemed to haue concerning faith or regeneration, is taken away utterly. Math. 13. 12. & 5. 29. Luke 8. 18.

Phila. How may we be assured that the spirit of God dwelleth in vs?

Theol. By his effects; namely, by our true knowledge of Gods will, our true faith, and obseruing the promises, our carefull studie of godlinesse and innocencie, our true comfort in the love of God, our true hatred of sinne, our hearty and sincere praers vnto God, our delight in Gods childzen, and separating our selues from the wicked and all their actions.

Phila. What is the sin against the holy Ghost which can neuer be forgiven?

Theol. First, enery sinne is against the holy Ghost as he is God, equal with the Father and the Sonne.

But that sinne is specially called the sinne against the holy Ghost, which is in respect of his speciall working in vs, in that hee dooth
lighten

lighten our mindes with the true knowledge of God, and make the light of truth to shine in our hearts: whosoever therefore is so lightened that hee cannot be ignorant of the truth of God, and yet in a purposed malice willingly and wittinglie setteth himselfe against the same truth, hee is sayd to sinne against the holie Ghost, and for this sinne wee may not pray.

Phila. Why is it necessary that we haue the holie Ghost?

Theol. For except a man bee bozne againe of water & of the spirit, he cannot enter into life, Iohn 3. 5. the spirit of God doth beare witness that wee are the childezen of God, Rom. 8. 16. Flesh and blood cannot inherit the kingdome. 1. Cor. 15. 50. we are not able of our selues to thinke any good thing, as of our selues. 1. Cor. 3. 5.

Phila. Hitherto wee haue spoken of those Articles of the faith wherein are contained those things which wee ought to beleue concerning God: Now tell which be those Articles which concern Gods people, called the Church of God?

Theol. First, those that concerne the Church it selfe; namely,

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like Church. The communion of saints.

Secondly, those that concerne the benefits bestowed upon the Church; that is,

The forgiveness of sinnes, the resurrection of the body, and the life everlasting.

Phila. Tell me then what call you the Church of God?

Theol. The Church of God is a companie of people elected of God unto eternall life, which from the beginning of the world unto the end, hath been, is, and shall be gathered together of Christ Iesu, out of all mankind, by the spirit of God and the word, consenting together in true faith, whome the Sonne of God keepeth and defendeth, and whome hee will glorifie with eternall life: out of the which Church there is no salvation.

Phila. Is there but one Church?

Theol. There is but one true Church of God, whereof Christ Iesus onely is the head: all other Synagogues that beare the name of the Church, doe falsely challenge that title, as a harlot the name of an honest woman.

Phila. How doe ye distinguish this Church into his parts?

Theol. The Church is saide to be either visible or invisible: the invisible Church is in truth, onely that company which God hath chosen to eternall life, which are only known to God, and cannot be discerned of man, and therefore is called invisible. But because charitie blindeth vs to hope well of all those whome we see to professe the true knowledge of God, therefore we call all those the visible Church.

Phila. Howe diuide you the invisible Church?

Theol. It is either triumphant, that is, the company of the faithfull which are already in heauen: or militant, which is, the company of Gods children which are on earth, fighting vnder the banner of Iesus Christ, against Satan, the world, and the flesh.

Phila. What company of Gods children here on earth are in the visible Church?

Theol. They are onely knowne to God: for not all that bee in the visible Church are true members of the invisible Church, because the visible Church hath in it both good and bad, the goates mingled with the sheepe, the chaffe with the good cozne.

Phila. VVhat difference is there of the visible Church?

Theol. The visible Church is said to bee elsewhere

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ther catholike or vniuersall, in respect of all those that professe the true worship of God in all places of the world; or else particular, in respect of the severall places where these severall companies do rest and inhabite, which companies every one are also called the Churches of God, as parts bearing the name of the whole.

Phila. Why is it called catholike or vniuersall?

Theol. First, in respect of place and people. For there is but one Church of God, in how many places of the world soever there be people of God; for the Church is not tyed to any one certaine place, kingdome or people.

Secondly, in respect of time, for in all times it hath bene, is, and shalbe, while the world standeth.

Phila. What be the true markes of the visible Church?

Theol. The profession of the true doctrine of the word of God, as it is contained in the writings of the Prophets and Apostles, Christ Iesu himselfe being the chiefe corner stone, unto the which is adioyned the vse of the Sacraments appointed by God. Ephes. 2. 19.

Phila. How distinguish you the Church in respect of time?

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Theol. The

Theol. The Church is first to be considered before Christ, manifested either before the law visible amongst men, though in a few persons in respect of the rest of the world, or under the law visible, only in the nation of the Jewes.

Secondly, after Christ manifested in the flesh, under the gospel, of all people and nations whatsoever.

Phila. Why is the Church called holy?

Theol. First, because unto it is imputed the holiness of Christ.

Secondly, because it is holy in the members thereof, being compared with the rest of the world, Ephes. 5. 25. 26. 27.

Phila. Whether is the visible Church in this world, in any such perfection that the flesh cannot erre?

Theol. The visible Church is in anuncleane world, and therefore must needs be infected with the ayre thereof: shee is made of men, and outwardly governed by men, who being flesh and blood must needs bee corrupt and imperfect, subject to ignorance and malice: therefore the Church may be corrupted: and it is impossible she should here appeare in perfection, and therefore she is called a net, Math. 13. 47. as wel as the kingdome of heaven: and though shee be called the house of God, yet hath she in her, vessels of honoz and dishonoz.

1. Tim.

1. Tim. 3. 15. & 2. 20.

Phila. What difference is there between the Church and the estate of a common-wealth?

Theol. Many differences: First, the estates of common-wealths, are diuers, in diuers places. The Church is one, and the same in all times and in all places. Secondly, kingdomes and common-wealths, haue diuers heads, or one chiefe head on earth, and diuers vnder-heads: the Church of God hath only one head which is Christ in heauen. Thirdly, common-wealths are gouerned with certaine lawes, pertaining to the keeping of an outward peace: the Church is ruled by the holy Ghost, and the word of God: Fourthly, the ciuill state creaueth but an outward obedience: The Church requirith both outward and inward: Fifthly, in the common-wealths, positiue lawes are made with authority of the Magistrates, the breach thereof requirith but bodily punishment, the Church is tyed to the lawes of Gods Word, to the which they may neither adde nor diminish. Sixthly, the ciuill state is armed with bodilie force against the disobedient: the Church only denounceth the wrath of God out of his Word. Lastly, in the Church are alwaies some chosen to saluation: in euery common-wealth, there is no such warrant.

Phila. What is the communion of Saints?

Theol. It is the holy fellowship which is betweene the true members of the Catholike Church: wherein they are all made partakers of Christ, and of all those benefites which God both vouchsafe vnto his Church by him, and are tyed together in one consent of heart, with a willing labour and strife, to bestowe both the spirituall and temporall giftes they have receiued, to the mutuall helpe and comfort one of another, that God may be glorified in them.

Philaga. Is the Church then knit vnto Christ?

Theol. Yea, as the bodie is to the head, and they are also all knit together as the members of one and the same body.

Phila. What doe they receiue in being knit vnto Christ?

Theol. Thereby God the Father doth participate with them the spirit of his Sonne Iesus Christ to quicken them, and his flesh to feed them to eternall life, whereby they haue fellowship with God, and interest in his glozy of Christ his kingdome: from the which uniting with Christ, floweth out vpon them all the streames of Gods graces and most excellent giftes of the holy Ghost.

Phila. What fellowship haue the members of the Church among themselves?

Theol. First

Theol. First, they are all knit together in holy religion, to honour God as their Father, and to reuerence him as their Lord, in bearing and beleeuing his Word, in calling vpon his name, and giuing thanks vnto him for his benefits, and in a faithfull obedience of his will, seeking alwaies with a heartie zeale to glorifie him.

Secondly, they are knit together amongst themselves with a christian loue, and sincere affection, which they beare to each other, as members of one body, whereby they account nothing which they haue to be their owne, but doe make all things common to their fellow members, as euery one standeth in need.

Phila. Ought no man then to possesse anie thing by himselfe?

Theol. Yes, the possession of things is private, but the vse of them is made common by their christian charitie.

Phila. Is this a true markethat a man is indued with the spirit of Christ, and so consequently a true member of the Church when he loues the children of God?

Theol. So the Apostle teacheth, that hereby we know that we are translated from death to life, because we loue the brethren: so it is a perfect argument, that he is none of that body which cannot abide the members thereof.

Phila. What

Phila. What meanes hath God appointed in this communion of Saints, that they may bee made partakers of all his graces and benefits?

Theol. First, he hath appointed holy things to be done, as the Word to be read, preached, heard and beleaved: prayers and thanksgivings to be offered: a dutifull obedience to be performed according to his will. Secondly, to this end he hath ordained holy meetings and assemblies of his people, an ordinary ministerie for the teaching both of the unskillfull, by catechising, and of the better learned, by preaching, the use of his holy Sacraments as seales of his love, and lively representations of this holy fellowship.

Phila. Why do you call the members of the Church Saints? some thinke that none can be Saints in this life?

Theol. First, they are called Saints, because they are all perfectly sanctified in Iesus Christ. Secondly, they are called Saints in respect of all other fellowships and people of the world, because the spirit of God dwelleth in them, and teacheth to forsake the uncleannes of sin, and to walk in the holy waies of God.

Phila. What account then isto be made of other people?

Theol. Every ungodly person doth excommunicate

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municate himselfe from God, and is by the word of GOD to be excommunicated and throwne out from these holie assemblies of Gods people. if his wickednes be knowne.

Phila. VVee haue spoken of those Articles which concerne the Church it selfe : what remaineth ?

Theol. Those articles which containe the benefits bestowed vpon the Church in Christ; that is to say,

The forgiveness of sinnes, the resurrection of the body, and the life euerlasting.

Phi. What mean you by forgiveness of sins?

Theol. It is the discharge of all the transgression of the lawes of God, whereof we are guilty in Gods sight, either by nature or by action, and a deliuerance from all the punishments due vnto vs for the same, and a perfect accepting of vs into the fauour of God, being accounted so iust in his sight, as though we had neuer sinned.

Phila. Who doth forgive sins?

Theol. Onely God, for sinne is onely committed against God, because it is the violating of his lawes, Elay 43. 25.

Phila. Doth not the Church forgive sins, and one man forgive another ?

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Theol. The

Theol. The Church is said to forgive sinnes when she pronounceth the forgiveness of sins in the name of God, according to his word, to the penitent: one man forgiveth another in respect of the offence committed against themselves, but God alone forgiveth the guiltines of sinne, washeth away the uncleannes of sin, and dischargeth from the punishment due to sinne.

Phila. For what causes dooth God forgive sinne?

Theol. Of his owne free grace and merite for the merits of Iesus Christ alone. Ephes. 2. 4.

Phila. Must not men make satisfaction for their actuall sinnes?

Theol. The doctrine of satisfaction by men, and this Article of the forgiveness of sinnes, be quite contrary: Besides that, there is nothing can satisfie the wrath of God for sinne, but the blood of Iesus Christ, Micha 6. 6. 1. Iohn 1.

Phila. To whom are sinnes forgiven?

Theol. Onely to the true members of the Catholike Church: for as there is no condemnation to them that are in Christ Iesu, because they be members of his body, So to those that are not true members, there is nothing but condemnation.

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Part 2. *Path-way to Heaven.* 173

Phila. Is there no saluation but in the forgiveness of sinnes?

Theol. No, for our blessednes standeth in this, that our iniquities are forgiven, and our sinnes are covered, Psal. 32. 1. Rom. 4.

Phila. What is required in vs to obtaine the forgiveness of sinnes?

Theol. True repentance proceeding from a lively faith, Act. 2. 38. & 3. 19.

Phila. Have wee not a lively faith except wee have assurance of the forgiveness of our sinnes?

Theol. No, for except wee be assured wee have true repentance, how should we believe that our sinnes are forgiven vs. Those therefore that dare not assure themselves that their sinnes are forgiven them, doe shewe that they have no assured repentance: wee cannot hope that our sinnes be forgiven, except we believe that they be pardoned. We cannot believe they be pardoned, except we know wee have true repentance, Iac. 1. 6. 1. Iohn 1. 6.

Phila. How shall we know wee have true repentance?

Theol. Seeing true repentance is the mortification of sinne, and the putting on of true holynes, which is wrought by the spirit of Christ Iesus, we shall knowe whether we have it by the feeling of the same: for if wee
feele

feeke our hearts changed, and the lusts of sin so killed, that we hate & avoid that which is evil, and loue and delight in that which is good: then we haue true repentance, 2. Cor. 5. 17.

Phila. May a man bee so renewed that no sin shall abide in him?

Theol. No, in this life is no perfection.

Phila. Then a faithfull man may doubt whether hee hath true repentance and so doubt whether his sinnes be forgiven.

Theol. It is not true: for though he cannot haue a perfect repentance & a perfect faith, yet he may haue a true repentance & a true faith: for when a man hath a full & settled purpose of hart, to strue & labour to come out of his sins, and when the remnants of sin which in time past hee thought marvellous swete, doe now stink as a dead carion, & when he hath in truth a wounded and bleeding heart for his sinnes, & hateth the filthines of them, and delighteth in the graces of God, that they be vnto him as a precious oyle to refresh his wounded soule, he need not doubt but he hath true repentance. And heereby hee may assure himselfe of the forgiveness of his sins in Christ Iesus, which is true faith, 1. Iohn 3. 3. 7. 2. Pet. 1. 3.

Phila. VVee haue heard of those benefites vvhich are bestowed vpon the Church in this life, contained in the Article of the forgiveness

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Phila.

giuenesse of sins: what are the benefits which we beleuee of the life to come?

Theol. **The resurrection of the body, and the life euerlasting.**

Phila. What meane you by the resurrection of the body?

Theol. I meane, that because this life must haue an end, and this bodie must die and return to dust, the soule being separated from it, and receiued into the hands of God that gaue it, at the last day all those whose bodies haue died from the beginning of the world vnto that day, shall be reuiued and quickned again in the same substance, and ioined together with the soule, and so shall the same body and soule liue for euer and neuer returne to death.

Phila. How can it bee that bodies which are consumed, burnt to ashes, deuoured of wilde beasts or fishes, seuered into sundrie parts, should all bee made perfect and quickned againe?

Theol. God almighty which created all of nothing, shall performe it by his glorious power, whereby he is able to subdne all things vnto himselfe, because he hath so taught his Church to beleue.

Phila. Shall euery one then stand vp with the

the same flesh and bones wherein he liued in this earth, or shall they rather haue other bodies giuen vnto them?

Theol. They shall all appeare before the tribunall seate of Christ, with the same flesh and bones, with the same bodies and none other: else could it not bee truly sayd that wee shall rise againe: Moreover, the iustice of God may not call other bodies to iudgement then those that are guilty: the same flesh that hath sinned shall bee cast into hell: the same flesh shall be glorified that hath suffered for the Gospel.

Phila. The Apostle sayth it is sowne a naturall bodie, but it shall rise a spirituall bodie.

Theol. The substance of the body shall be the same, the qualities shall be altered: that he saith it shall be a spirituall body, bee meaneth it shall no moze be subiect vnto death, noz liue by naturall helps as before, but by the power of the spirit in a spirituall life.

Phila. What becommeth of the soule vntill the last day?

Theol. The soules of the righteous doe rest in the hands of God, in the bosome of Abraham, in Paradise: that is, in the comfortable presence of Christ in the heauenly Ierusalem. As for Purgatorie, Limbus Patrum, and such like,

like, they are without all warrant of the Word of God, and the meer deuises of men, and therefore iustly to be reiected as fables.

Phila. To what end shall the bodies rise againe?

Theol. Principally for the glozie of God, then to shew forth the perfection of his iustice, and of his mercie; particularly for the full accomplishment of all the blessings promised to the faithfull, and of the punishments threatned to the reprobate, when the one shall bee with Christ for euer, the other tormented with the Dragon, and the false Prophet in the chaines of eternall darknesse.

Phila. VVhat meane you by life euerlasting?

Theol. It comprehendeth all that glozie, ioy, comfort and happinesse, which the faithfull shall intoy in soule and body, in the blessed place, where they shall see God face to face, and haue the continuall company of Christ Iesu in his glozy, with the fellowship of all the holy Angels, set forth vnto vs in many places of the scriptures by most excellent and comfortable names and speecches.

Phila. What shall become of the vnfaithfull?

Theol. They shall goe into everlasting death, which on the other side containeth all
A bitter

bitter torments of soule and boode, in that place where Sathan and his damned spirits are bound in most dreadfull woe and miserie for ever, set forth vnto vs in the Scriptures, by most terrible names, and fearefull speeches.

Phila. Shall there be difference of glory among the faithfull, and difference of punishment among the reprobate?

Theol. No doubt of it, but God will crown his owne workes with the glozy that is due vnto them, 1. Thess. 2. 19. and according to the measure of his graces, Math. 19. 28. And so he will recompence the sinnes of the vngodly according to the measure of their iniquities: for it shall be easier for Sodom and Gomorrha, in the day of iudgement, then for Capernaum: and for Tire and Sydon, then for Chorazin and Bethsaida.

Phila. What are we to learne out of all this doctrine?

Theol. First, that the children of God must not looke heere for any perfection of ioy or happinesse, but labour that the good worke begun in this life, may growe by toward perfection, vnto the life to come.

Secondly, that our delights should not be in the things of this life.

Thirdly, that wee ought in all afflictions of
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this life, and in all the labours of our callings, to possesse our soules in patience, rememb'ring the glory that is prepared.

Fourthly, that wee should neuer doubt of our saluation, seeing we are taught to beleue the life euerlasting.

Lastly, that howsoever God suffereth long the malice of the wicked, and the abominations of the vngodly, yet they shall not escape punishment for ever. And that all their worldly loves and pleasures shall haue a bitter recompence.

Phila. Hitherto we have heard of faith and of the causes thereof, now let vs heare what is the effect of true faith?

Theol. As it is the instrument to take hold of Christ, so it is the instrument to receiue strength from Christ, to become a new creature. And therefore the effect and worke of true faith, is to bring forth new fruits in the children of God, in the actions of soule and body.

Phila. What are these new fruits called in the scripture?

Theol. They bee called sometime, repentance: Math. 3. 2. 8. 11. 1. Cor. 7. 9. sometime the workes of the spirit: Gala. 5. 22. the killing of sinne and liuing to righteousness, Rom. 6. walking not in the flesh but in the

Spirit, Rom. 8. The putting off the olde man and putting on the new, Ephes. 4. 22. & Col. 3. 9. 10.

Sometime the renewing of the mind, Ephes. 4. 23. True holines and righteousness, ibidem: A new creature Gal. 6. 15. and generally good works, James. 2. Titus 2. 14.

Phila. What is true repentance?

Theol. It is a true conuersion of the whole man vnto God, Acts 3. 19. Proceeding from the true and vnfained feare of God, Ioel 2. 13. Ier. 4. 4. which consisteth in the mortification of the old man, and the quickening of the spirit, Plal. 34. 15. Esay 1. 16.

Phila. Is repentance the same which you call the life of a new creature?

Theol. Yea, for repentance is the fruit of a new man, wholly altered from that which hee was by nature, that is, the bringing forth those good works which God hath ordained that we should walke in them, Ephes. 2. 10.

Phila. Hath no man true faith but he that is a new creature and hath good works?

Theol. No, for whosoever is in Christ must be a new creature, 2. Cor. 5. and whosoever hath not the spirit of Christ is none of his, Rom. 8. The spirit is receiued by faith, worketh by loue Gal. 5. 6. Faith without works is dead, James 2.

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Part 2. *Path-way to Heaven.* 181

Phila. You haue saide before, that good-works do not iustifie vs before God, for what causes then should we do good works?

Theol. First, to that end that all other things are to be done, that is to the glorie of God, for nothing is more against Gods glory then the woorkes of Sinne, Math. 1. 16. Phil. 2. 15. Rom. 2. 23. 24.

Secondly, to testifie our faith, and to confirme our election, Iames 2. 2. Per. 1. 1. Iohn 4. 12. 13.

Thirdly, to winne others to the Gospel, 1. Per. 3. 1. 2. and to adorne the Gospel.

Fourthly, there is a reward for the righteous, not of desert but of Gods free grace, which will crowne his woorkes with eternall glorie. Heb. 6. 10.

Phila. Can no man be saued without good works?

Theol. No, for no man can be saued except he be ingrafted into Christ by faith, and it is impossible for the spirit of Christ to be idle and unfruitfull, for Christ both purge euery one that is faithfull, to make them vnto himselfe a precious people, zealous of good woorkes Tit. 2. 14.

Phila. In how many points principally doth this worke of faith appeare, wherein men are proued to be new creatures?

Theol. In two, that is in the acknowledging of Christ, where the eyes of the understanding are opened by the spirit of revelation, to growe in the sound knowledge of God by the scriptures, Coloss. 3. 10. Ephes. 1. 17. 18. &c. And in walking not after the flesh but after the spirit: That is, in the daily forsaking and ouer-comming of sinne, and growing forward in all godlie duties; according to the will of God, which is taught in his word, Rom. 8. 1. Ephes. 4. 22.

Phila. Is it not possible that men with walking in the course of the world, in good fellowship with eating and drinking, gaming and so forth, though they haue no knowledge of GOD by his word, yea euen such as vse to sweare, deceiue, dissemble, and liue as most men liue in the world, should haue as a good faith & beleue as well as others that haue the knowledge of the word and walke according to the same?

Theol. No, for hee that nameth the name of Iesus must depart from iniquitie, 2. Tim. 2. 19. and the grace of God that hath appeared in Christ, teacheth vs to deny vngodlines and worldly lustes, and to liue soberly and righteously and godlie in this present world. Titus 2. 11. 12.

Phila. What followeth of these fruites and effect

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effects of faith?

Theol. Peace of conscience, Joy in tribulation, Increase of hope, Rom. 5. A loving heart to all Gods children. 1. Ioh. 3. 14. assurance of election, 2. Pet. 1. and a topsall waiting for the crowne of glory, 2. Tim. 4. 7, 8.

Phila. We haue heard what faith is, and that out of faith springeth repentance, as the first fruit therof, without which two things no man can be saued: we haue heard also that the instrumentall cause of faith wrought in vs, is the word of God preached. Now then when faith is once wrought in vs, by the hearing of the word, and wee are thereby brought to repentance, and so haue receiued Christ, neede wee then anie further teaching, or anie other helps for our continuance in this faith and repentance?

Theol. This faith and repentance when it is begotten in vs by the Word, is like a childe new borne into the world, Galatians 4. 19. 1. Pet. 2. 2. which if it be not fed and nourished with conuenient food, can neuer come to ripenesse of age. And therfore our faith and repentance, if it should not be fed, would grow into a consumption, and vanish vnto nothing. Heb. 3. 13.

Phila. Can any fall away from the Lord that haue true faith and repentance?

Theol. No, and therefore those that haue them doe also labour for the vse and meanes which the Lord hath ordained for the encreasing and strengthening of them. But many that seemed to haue some sheld of them, by despising or neglecting the meanes, lose all and fall to horrible confusion. They had good beginnings but continued not. By the iust iudgement of God they lost all through their negligence and lacke of care.

Phila. What helps then hath the Lord ordained for the encrease, feeding, and strengthening of faith in his children?

Theol. They be partly such as depend vpon the ministry of others, and partly such as are to be practiced by our selues, either together with others or alone.

Phila. What are the helps of faith and repentance vvhich are to be practiced by our selues?

Theol. Diligent and reuerent reading, bearing and meditating of the Word: due and faithfull partaking of the Sacraments, willing and reuerent submission to the discipline of the Gospell, holy and hearty calling vpon the name of God in prayer and thanksgiving.

Phila. You say that the helps of faith depend partly vpon the ministry of others, tell me what meane you by the ministry?

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Theol. The ministry is an office ordained of God in his Church, for the begetting, nourishing, and gouernment of his children in the same, till the number of his elect be finished, whom hee hath chosen to glorifie him on earth, and whom hee hath ordained to be glorified in heauen by Iesus Christ.

Phila. What degrees be there of this ministry?

Theol. Some extraordinarie, by an extraordinarie worke of God immediatly called from God, or especially stirred vp by Gods spirit, as Prophets, Apostles, and Euangelists, whose office is not perpetuall in the Church, but for a time. Some are ordinarily called by the ministry of men, according to the ordinance of God in his word, and are perpetuall to continue in the Church for ever.

Phila. What was the office of those extraordinarie Ministers?

Theol. Prophets were an extraordinary function, which besides a singular dexterity and readines of expounding the scriptures, had also the gifte of foretelling things to come, as Agabus, Acts 21. 10. Apostles were those which were immediatly called by our Saviour Christ, whose commission was to go into all the world, to be as it were Master builders of the Church, to plant Churches where
there

there were none, and make them fit to receive the other ordinarie ministerie. Euangelists were also Ministers appointed for the ayde of the Apostles, and went from place to place after them, finishing the building, whereof the Apostles had laide the foundation, and when they had placed Pastors and Teachers, went to other Churches. Their calling was confirmed by an extraoꝛdinarie power of working miracles.

Phila. Bee these offices now ceased in the Church?

Theol. Yea, long since.

Phila. Which then is the ordinarie ministerie, which you say is perpetuall, and to continue in the Church for ever?

Theol. The ordinary ministry are Bishops and Deacons, for so the Apostle distributes them, 1. Tim. 3. the first being as it were the eye of the Church, and therfore in English called Overseers: the other as the Churches hands, for better dispatch of some duties.

Phila. What call you Bishops?

Theol. The Bishops, (called also Elders, for that ordinarily they were such for their yeares) are of two sorts: the one having prebeminence for place and voice, as the high-Priest amongst his brethren, and for that is stiled The Angell of the Congregation, Apoc. 2. 3. doth
not

not onely preach and teach the word, & administer the holie sacraments, but also governeth the Church by spirituall Jurisdiction, and exerciseth the censures thereof, by admonishing, rebuking, and putting out of the fellowship of the Church, by suspension and excommunication, such as live brooderlie and vngodly, giuing occasion of offence.

The other are called *Priests* (a word deriued of the greek *Presbyter*) as a subordinate *Priest* to the high *Priest*, imployed also in the word and Sacraments, according as they are thereunto appointed by the *Bishop*.

Phila. What cal you Deacons?

Theol. Deacons are such as assist the *Priests* in celebration of diuine service (as also *Philip* the Deacon preached and baptized *Acts* 8. 12.) and also take speciall care that the poore may be relæued.

Phila. To whom must this ministry of the Church be committed?

Theol. That, the *Apostle* teacheth. 1. *Tim.* 3. and *Titus* 2. namely to men and not to women, and to men that be of good report, both of such as be of the Church, and such as be not, such as be able to govern their owne families, such as be apt to teach & gouerne the people, committed vnto them.

Phila. VVhat is required of these ministers

sters in their callings?

Theol. That they teach sound doctrine Rom. 12. 6. Titus 2. 1. and refute those that speake against it. Titus 1. 9. diuiding the word aright to the vnderstanding of the hearers, 2. Tim. 2. 15. that they also administer the Sacraments according to the institution of Christ: that they attend vpon, and take diligent heed to the flock of Christ, which is committed vnto them. Acts 20. 28. that they shew themselves ensamples to their flocks in word, in conuersation, in loue, in meekenes, in faith, and in purenes. 1. Tim. 4. 12. That they haue care to prouide for the poore. Acts 11. 30. 2. Cor. 9. Gal. 2. 10.

Phila. Seeing that these ministers are instruments ordained of God, for the encreasing faith and repentance in his people, what may we think of such as can not preach the word, or do not attend vpon the flock, hauing no other greater imployment in the Church: or liue vngodly, or giue no good example of life, or teach vntruly or carelesly?

Theol. That they be hinderers of faith and repentance, and consequently enemies to the kingdome of Christ, and to the salvation of his people: and therefore iustly called of our Saviour Christ, Chéues and Butcherers, Iohn 10. and condemned by the word of

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Phila. Seeing we haue heard what ministers the Lord hath appointed, by whose labours hee dooth encrease and strengthen faith and repentance in his people, let vs heare a little further what things they must minister vnto vs?

Theol. The Bishoppe which is the chiefe of them, besides, his overseeing of the flock, is to labour, both publikely and priuately, as occasion shall serue, to teach true and sound doctrine, confuting the contrarie, to applie the word by exhortation, to comfort those that are heauy and afflicted, to rebuke those that liue vnorderly, to minister the Sacraments, and with all to soyne prayer. Acts 6.

Phila. What must the Priest or inferiour minister doe?

Theol. He must aid the Bishop in preaching of the word, in administering the Sacraments, and prayer, and remain with that flock where he shalbe appointed by the Bishop, instructing them carefully, as well in the grounds of religion and doctrine, as in maners and vertuous living.

Phila. From whence must this doctrine bee drawne?

Theol. Only

Theol. Onely out of the witten word of God, for faith cometh by hearing, and hearing by the word of God. 2.Tim. 3.16.17.

Phila. Seeing that whereas this ordinance of God is not established, or where it is neglected, there cannot likelie bee any growing in faith and repentance among the people: doth this ministry work faith and repentance in all that are partakers thereof and doe heare it?

Theol. No, the word is but the conduit pipe of the holy ghost whereby he entreteth: the ministers are but labourers and instruments: therefore all this is unfruitfull, where the Lord doth not give withall the power of his spirit, which where it entreteth, it openeth the understanding to knowe the mysteries of God, it refozmeth the corrupt iudgement of mans reason, it sofmeth the heart, changeth the affections, & finally altereth the whole man, and maketh him a new creature: where this work is not wrought, the word is preached and heard without profit.

Phila. Seeing the word may be heard and preached without fruit, what needeth so much adoe for preaching?

Theol. It is not preached without fruit, except by an unskillfull or careless minister, nor heard without fruit, except by an ungodly or a careless

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carelesse hearer, and therefore Gods children must labour with all that they may, for the true preaching of the word, Despise not preaching.
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Phila. We heare then what help there is for vs in the true ministry, what is now required of vs, toward the ministry?

Theol. That we occupy our selues in the reuerent reading and meditating of the word of God by our selues, that we be diligent to mark and carefull to remember that which is taught vnto vs by our Pastors and Teachers: that we honour them by whom we are taught, and minister vnto their wants, in tempoꝛall things according to our ability, yelding the tenth of all that we haue, as Abraham did vnto Melchizedech.

Phila. The Papists do say that the Scriptures are hard to be vnderstood, and therefore would haue none to read them but learned men, neither would they haue them translated into other tongues.

Theol. The first is a slander, for the Scriptures were first written in that tongue, that was best knowne to all the people.

Secondly, not in dark speech, but in the most vsuall and familiar.

Thirdly, not the wisest and best learned, but the most simple did commonly most im-
brace

brace the Gospell, and best vnderstand it: the forbidding to read the scriptures, is malicious and diuelish, because it is contrary to the commandement of Christ, and the doctrine of his Apostles. Ioh. 5. 39. 1. Cor. 14. and contrary to the practice of the children of God. Acts 17. 11.

Phila. We haue heard that by the minister must be deliuered vnto vs, not onely the word in his seuerall vses, but also the Sacraments: now tell vs therefore first what call you a Sacrament?

Theol. The word sacrament properly signifieth that oath which soldiers doe take in warres: wherein they consecrate themselves to liue and die vnder the government of the chiefe Captaine, but in the Church it signifieth another thing.

Phila. What is a Sacrament as it is to be taken in the Church of God?

Theol. A sacrament is a visible signe and a scale ordained of God, to set toozth and seale vnto his people, the comfortable promises of the Gospell, for the increase and strengthening of faith, by the which wee profess our selues to differ from the beathen and prophane people, and to be the people of God, purchased by the death of Christ: to be holy and righteous; knit together in an holy band of loue as members

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Phila. What difference is betwixt a Sacrament and a sacrifice?

Theol. A Sacrament is a signe of something promised and giuen from God vnto vs: a sacrifice is a seruice and a thing offered by vs vnto God.

Phila. May not in the same actions be a sacrament and a sacrifice?

Theol. Yes, but in diuers respects: for in Baptisme and the Lords supper as they bee sealed vnto vs of Gods graces, they bee sacraments. As we by them profess our obedience, faith and thankfulness to God, they be sacrifices offered by vs.

Phila. You haue sayd that the Word preached is an instrument of the holy Ghost to increase faith: you say the Sacraments are so likewise, what agreement is there then betwixt the Word and the Sacraments?

Theol. First, they both are the instruments of the holy Ghost for the encreasing of faith. Secondly, they both represent vnto vs the same things, that is Christ with his benefits. Thirdly, they both are vnfittfull without the power of the Holie Ghost, working faith in the heart.

Fourthly, they worke not alwaies in the time of the deliuerie thereof, but as seed sowne

in the ground at the appointed time of God.

Phila. What difference is there betwixt the Word and the Sacraments?

Theol. First, the word as it is uttered by speech, so it is received by hearing. The Sacraments are shewed forth by gestures, delivered, discerned, and received by other parts and senses of the body.

Secondly, The word both worketh and encreaseth faith. The Sacraments confirme and seale faith. Rom. 4. 11.

Thirdly, The Word teacheth without Sacraments, the Sacraments cannot teach without the Word.

Fourthly, those that are grown to peeres of knowledge, may be saved without the Sacraments, if they bee not omitted by contempt or negligence, but without the knowledge of the Word they cannot be saved.

Fifthly, The Word may be preached to infidels and ungodly persons, but the Sacraments may not be administered unto them.

Phila. How long have there bin Sacraments in the Church?

Theol. Ever since the Gospell was preached: that is, since the promise was made to Adam of salvation by the seede of the woman.

Phila. Have there beene no other Sacraments

ments in the Church then be now?

Theol. Yes, there were sacraments before the coming of Christ, which in some things do agree with our sacraments, & in some things do differ.

Phila. What were the sacraments before Christ?

Theol. The sabbath and sacrifices taught to Adam, Circumcision given to Abraham, The paschall Lambe, The Arke of the covenant, The Altar of incense, and many other things taught unto the people of Israell by Moses.

Phila. How did those agree with and differ from the sacraments that we haue?

Theol. Concerning the author, the inward matter and the end they agree: but they differ, first, that they taught that Christ should come, and therefore after his coming they cease. Wurs do they Christ to come, and therefore continue to the worlds end.

Secondly, they differ in the outward matter and manner of administration.

Thirdly, in their number and power of signification.

Phila. There bee many doubts made in respect of sundry formes of speeches in the scriptures concerning the sacraments, tell therefore what manner of speeches is vsuall

in the scriptures of sacraments.

Theol. That which is proper to the matter of the sacrament, is spoken also properly of the same, when that which is proper to the signe, is spoken of the signe, either a proper speech as when they are called signes and seales of the couenant betwene God and his Church, or of the gracious promises of God to his Church, Romans 4. 11. Gene. 17. 11. or when with the signe the promise is also delivered, Marke 16. 16. or else the scripture useth a figurative and sacramentall speech, as when the name of the thing that is signified is given to the signe: so the Lambe is called the passeeuer, or the thing signified hath the name of the signe, so the offering for sinne is called sin. Or when the property of the things that are signified is applied to the signes, so baptism is said to wash away sinnes, to save the ignorant: or lastly, when the property of the outward signes are attributed to the things that are signified: as Christ is the rock, Christs blood both wash vs. &c. 1. Iohn 1.

Phila. VVhat is the reason of these speeches?

Theol. First, because the outward signe both represent and seale the thing signified.

Secondly, because there is a sacramentall uniting and coniunction of the signes and the things

things signified, so that with the signe the thing that is signified is truly received of the faithfull in the lawfull vse of the sacrament.

Phila. What call you the lawfull vse of the sacrament?

Theol. The sacraments bee lawfully bled when these three points are observed. First, that those and no other things be bled, nor in no other forme, then hath bin ordained by the institution of Christ.

Secondly, when those persons are admitted, and no other then Christ hath appointed.

Thirdly, when they are bled to the same and no other end then Christ hath ordained: that is, for the exercise and increase of faith and true repentance.

Phila. What doe the wicked receiue in the vse of the sacraments?

Theol. Onely the bare and outward signes, and that vnto condemnation.

Phila. How many things are principally to be considered in a sacrament?

Theol. Two, the causes, and the effects.

Phila. How many causes are to be looked vnto in the sacraments?

Theol. Foure, the author which is God that made the promise. Secondly, the matter that is an outward and earthly element, and

an inward and beauenlie grace. Thirdly, the forme, that is, the manner of administration, according to the institution of Christ. Fourthly, the end, which is the sealing and increasing of faith and repentance, with the profession of that covenant, that we haue made with God to be his people.

Phila. VVhat is the effect of the sacraments?

Theol. The fruits of that power which is in the death and resurrection of Christ, not proceeding from them as the working cause, but as the effectual instrument of the holy Ghost, working mightily in the beleeuers.

Phila. You haue saide that the comming of Christ hath made all sacraments that were before his comming to cease, because they did signifie Christ to come, that the sacraments which are now left vnto the Church do signifie Christ being come in the flesh, and therefore are to remaine with the Church for euer. Tell me therefore how many such sacramnts bee there?

Phila. Two, Baptisme and the Supper of the Lord.

Phila. The Church of Rome maketh seauen, and therefore reckoneth vp fve more, as confirmation, pennance, orders, extreame vnction, and matrimonie: why doe

wee reiect these?

Theol. First, because the Lord hath not appointed them to represent vnto vs the benefits of our redemption and sanctification, which we receiue in Christ.

Secondly, the first foure as they be vsed in the Church of Rome, are meer deuises of men and not the ordinance of God.

The last, though it be a thing ordained of God, yet can it be no sacrament, both because it was before Christ, and also for that it lacketh the circumstances of a Sacrament.

Phila. How many circumstances are necessary to be considered in the generall knowledge of these Sacraments?

Theol. First, what the outward signes are, and why they be called signes.

Secondly, what is represented vnto vs by them.

Thirdly, how the signes and that which is signified by them, are coupled together.

Fourthly, how wee are made partakers of the signes and of the thing which is signified by them.

Phila. What is meant by a signe in the sacrament?

Theol. First, a sensible and bodily creature, wherein the Lord for the helpe of our weaknes, doth represent vnto our outwards

senses

senles those heavenly graces, which he maketh vs partakers of by his spirit. Secondly, all those necessarie ceremonies that appertaine to the vsing of those sensible creatures, to that end, which must neither be altered, encreased or diminished, otherwise then the Lord himselfe hath ordained: as water in baptism to be sprinkled, bread and wine in the Lords supper to be delivered, taken, eaten, and dranke.

Phila. Is not the substance of those outward creatures changed in the Sacrament?

Theol. No: for as there is a marvellous agreement betwixt the signe and the thing signified, so if the substance of the outwarde thing should be taken away, then should they no more signifie those things whereof they beare the Image, and so consequently there should bee no power of a Sacrament.

Phila. Is there then any difference in these sensible creatures when they are appointed to this vse, and when they are not?

Theol. In their nature, substance, quantity and quality, they differ nothing from that they were before, but in respect of the vse they are applide vnto, they greatly differ.

Phila. How so?

Theol. For whereas water before had nothing but his proper vse to wash away the uncleannesse of the bodie, Bread and wine to
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feed, comfort, and strengthen the bodie, now they are appointed to lay before our eyes the mysteries of our saluation.

Phila. Whence commeth this alteration in the creatures?

Theol. Not from the recitall of any words, but from the appointment of the Lord who ordained that vse of them: so that the Word, that is to say the institution of Christ, is the life of the Sacraments.

Phila. Is not the water that hath bin vsed in Baptisme, and the bread and wine which is left after the celebration of the Lords Supper, holy still, and therefore to bee kept as holie things?

Theol. While it is broken, taken, and eaten they are no longer nor otherwise holy then while (and as) they be vsed to that holy vse which the Lord Iesus hath ordained, and therefore to keep them as holy things or to worship them, is both superstitious and idolatrous.

Phila. Now concerning the second circumstance, what is represented vnto vs in the Sacraments?

Theol. Euen Christ Iesus himselfe, and all his riches which God the Father hath giuen vs in him vnto eternall life, and also the mutuall continuation and fellowship, which we haue in him, as members of his bodie.

Phila. Tou-

Phila. Touching the third circumstance, how is Iesus Christ, which is signified, coupled with these outward signes?

Theol. Truly and without all fraud, though not by any natural manner through the power of enchanting words, but spiritually through the power of the holy Ghost: and though hee be in heauen, touching his humane nature; yet our faith by the Sacraments doth climb vp into heauen, and there embrace him.

Phil. Concerning the fourth circumstance, how are we made partakers both of the outward and earthly creatures, and of the inward and heavenly matter?

Theol. The outwarde signes being natural creatures, we receive by a naturall manner, as well the faithfull as the unfaithfull, though the faithfull with great profit; the unfaithfull with great danger: the inward and heavenly thing which is Iesus Christ, with all his riches, we receive onely by faith, and yet as certainly and as effectually as we receive any naturall thing by a naturall manner.

Phila. How so?

Theol. First, the power of Gods promise is so mightie, that through faith whereby wee take holde vpon it, the bodie and bloud of Christ is not fetcht out of heauen to vs, but we are carried vp into heauen and coupled together

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Phila. Seeing you say there are but two sacraments now left vnto the Church, as seales of our redemption and sanctification in Christ, namely Baptisme and the Supper of the Lord, tel me first what meane you by this word Baptisme?

Theol. It signifieth properly a dipping or drenching into the water, and so consequently a washing, of which washings they had diuers in the law of Moses, Heb. 9. whereunto the Pharisees added more, Marke 7. 4. By borrowing a name, it is taken for that sacrament, whereby we giue our names to Christ: by translation it signifieth calamities and the Crosse Luke 12. 50. Sometimes it is taken for the gifts of the holy Ghost, Actes 1. 5. and for the doctrine of some, Actes 18. 25. and 19. 3.

Phila. What is Baptisme as it is a sacrament of the Church of Christ?

Theol. The sacrament of our new birth by the washing of water, whereby we being ingrafted in Christ Iesus, are assured of the washing away of our sinnes in his blood, and of vniuing into his bodie, from whence we receiue strength through the vertue of his death and resurrection, to die to sinne, and to liue to righteousness, Rom. 6. 3. 4.

Phila. What

Phila. What is the outward and sensible signe in this sacrament?

Theol. The element in Baptisme, is water: the ceremonies are the dipping in or sprinkling of the same, the abiding vnder the water, and the rising out of the water. The words, I Baptise thee in the name of the Father, of the Sonne, and of the holy Ghost.

Phila. What is the inward matter of this sacrament?

Theol. The sprinkling of the blood of Christ vnto the forgiveness of sinnes, the vertue of the death and buriall of Christ, for the killing of sinne, the raising of the new man vnto righteousness by the resurrection of Christ, the solemne profession of our new knowledge of God, in the acknowledging Christ Iesus our Lord, and the mutuall loue of our brethren.

Phila. What agreement is there betwixt the signe, and the thing signified?

Theol. A very excellent agreement: as nothing is so meete to wash away the uncleannes of the body as water, so nothing is fitter to repent vnto vs the blood of Iesus Christ, whereby wee are washed from our sinnes: and the manner of administration to all in one sort and to one end doth fitly represent vnto vs that excellent fellowship which

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Phila. How are wee made partakers of the outward signes, and of the inward graces?

Theol. Wee are made partakers of the outward signes, by naturall meanes and instruments: It is ministred by the hands of a mortall man, receiued vpon our bodies; represented vnto our eyes, the words sounding in our eares: we are made partakers of the inward graces, by our inward faith, which beleeueth all that is spoken by the word, and represented by the signes, through the mightie working of the holte Ghost in our hearts, teaching vs that it is God which there speaketh vnto vs.

Phila. Whether ought baptism to be ministred oftner then once?

Theol. No, for as wee are but once bozne, so are we but once bozne again, whereof Baptisme is the seale.

Phila. Those which were Baptized with the Baptisme of Iohn, *Actes 19. 3.* are said afterward to bee Baptized into Iesus Christ.

Theol. Baptizing into Iesus Christ is there taken for the visible gifts of the spirit, which were giuen them by the laying on of hands.

Phila. What

Phila. What if one be baptized of an hereticke or Papist?

Theol. The effect of Baptisme dependeth not on the worthines of the person that ministrerth it: and though their maner of baptising were corrupted in Popery, yet because there remaineth the substance and some forme of baptism, such are not to be baptized againe which were baptized in popery.

Phila. VVhether may a woman baptise?

Theol. No, except she may preach the gospel. No, a private man, but such as haue committed vnto them the ministry of the woꝛd.

Phila. VVho are to be baptized?

Theol. All that are comprehended within the covenant of Gods promise, that is of elder persons, such as are able to make confession of faith, with their assenting to the same: Infants, only such as are descended of beleeuing parents, and therefore not the children of Turks and Infidels.

Phila. Seeing faith being the excellent gift of GOD, given to hes elect children, is the onely instrument whereby Christ and his merits is taken holde of, vvhy are children baptized which cannot bee said to haue faith?

Theol. First, though children haue not the habit and settled power of faith, yet they haue
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the seed of faith, and therefore are said to be holy, if either of the Parents be faithfull 1. Cor. 7. 14.

Secondly, there is the same reason and use of Baptisme vnder the Gospell, that was of circumcision vnder the law, which the Lord commanded to bee ministered to children, Gen. 27. 10. 11. 12.

Phila. May the children of such as professe themselves to be Papists be baptized?

Theol. Yes, if either of the Parents, or any of the kinsfolkes having renounced popery, or any other consentient surety, do crave and undertake the godly and christian instruction of the infant.

Phila. Why, is not the Pope Antichrist, and his Church Antichristian?

Theol. Yes, But yet in that Church it remaining a Church of Christ, because there remaineth Baptisme, the seale of a Christian, as in the Church of the Jewes among the Pharisees and Saducees, remained a Church of God, because there remained circumcision.

Phila. What is required of all that be baptized?

Theol. That they daily die vnto sin and liue vnto righteousness.

Phila. What is the other Sacrament of the Church?

Theol. The

Theol. The Supper of the Lord.

Phila. What meane you by the Lords Supper?

Theol. It is a publike action of the Church of God, ordained by the Lord Jesus, to a perpetuall vse of the same, and called the Sacrament of the body and blood of Christ, wherein with thanksgiving to God, are vsed bread and wine, to profess that by the bodie of Christ crucified, and by his blood shed, wee are nourished vnto eternall life, by faith in him, and distinguished from other people that bee heathen, in holinesse of life and Christian charitie.

Phila. Out of vvhhat Scriptures doe you ground this?

Theol. Out of all these places. Mat. 26. 26, 27. 28. Marke 14. 12. Luke 22. 17. 19. 20. 1. Cor. 11. 23, 24, 25, 26.

Phila. Who is the author of this Sacrament?

Theol. The Lord Jesus himselfe, as appeareth in the places aboue mentioned.

Phila. Why is it called the Lords Supper?

Theol. Because the Lord Jesus ordained it at his last Supper.

Phil. Had the Iewes any such Sacrament?

Theol. The Iewes had the Paschall Lamb, which in substance, did present the same thing vnto them, that the Supper of the Lord doth to vs,

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Phila. If the death of Christ were figured by the paschall lambe, why was there ordained a new Sacrament of the same matter?

Theol. Because the paschall lambe was but a shadow of Christ to come in the flesh, therefore being now come and offered up for the finnes of the people, it hath pleased him to leave this Sacrament, not as a shadow in darke manner, but as a lively Image of himselfe, and the benefit of his death, and therefore after they had eaten the pasche, he ordained the Sacrament of the last supper, to put an end to all former shadows.

Phila. What bee the outward signes of this Sacrament?

Theol. The bread and wine, Blessing, breaking, giving, taking, eating, drinking, and shewing forth the Lords death.

Phila. What is meant by Blessing?

Theol. As he saith, He tooke bread and blessed, which word Saint Luke expoundeth, He gaue thanks, whereby is taught, that at the celebration of the Supper, we ought to bee instructed of the benefits of the death of Christ, that hereby we may be stirred up to giue thanks to God for our redemption.

Phila. VVhat is signified by those outward signes?

Theol. The bread being broken, signifieth the body of Christ crucified: the wine poured out, his blood shed: the deliuering it, representeth the imparting of this benefit to all the faithfull: that all are partakers thereof teacheth what fellowship there is betwixt Christ and his Church, and betwixt the members of Christ one towards another: the taking of it representeth our faith, the eating and drinking, our incorporation into Christ, and our spiritual nourishment whereby we are led vnto eternall life.

Phila. What is it to eate the flesh and drink the blood of Christ?

Theol. It is with true meditation thereof, so to assure our selues of the benefit of his death, resurrection and all the comforts that are in the participation of Christ, that we doe euen therewith cheere and comfort our hearts and soules, and euen as it were rise vp into heauen, where we feele our selues to haue inheritance with Christ Iesus.

Phila. Our Saviour teacheth vs, *Iohn 6.* that except wee eate the flesh of the sonne of man, and drinke his blood, we haue no life in vs, and that his flesh is meate indeede, and his blood is drinke indeede: is the bread
and

and wine therefore turned into the naturall body and blood of Christ?

Theol. Our Saviour teacheth vs in the same place, that the wordes which he spake, were spirit and life, and therefore were spiritually to be understood, so that although wee must indeed eate the flesh of Christ and drinke his blood, yet it must be in a spirituall manner.

Phila. I pray you tell how?

Theol. By faith wee are so ingrafted into Christ, that we are made one with him, flesh of his flesh, and bone of his bone, so that by faith, from him wee suck the sapce of eternall life.

Phila. VVhat is this to the eating of his flesh and drinking of his blood?

Theol. It hath pleased the holy Ghost, in this speech to abase himselfe to our understanding: for as by a naturall manner, we take, eate, drinke, and digest those naturall creatures, which become one with the substance of our body, so by faith in a spirituall manner, the body and blood of Christ Jesus, and all his benefits, is so assuredly made our owne, as he that toucheth any of vs, toucheth Christ himselfe: and his spirit doth so liue in vs, that we are thereby wholly consecrated to the pure worship of him, and the lone of his members.

Phila. Doth every man which receiueth, eateth, and drinketh the bread and wine, eate and drinke the body and bloud of Christ?

Theol. No; for onely the faithfull doe feed of Christ; the rest doe eate and drinke their owne damnation: because not making a triall of themselves, they haue made no difference of the Lords body.

Phila. How then is the bread the body of Christ?

Theol. Neither the bread is so the body, nor the wine so the blood of Christ, as though they were changed, and had lost their owne substance, nature, or qualities, for then there should be no Sacrament, the effectuall signes being taken away: but they are effectually the body and blood of Christ, to euery faithfull beleener; so that the body and blood of Christ is as surely given to the beleuer to feede him vnto eternall life, as the bread, and wine, is giuen to maintaine this naturall life.

Phila. VVhy then said our Sauour of the bread: *This is my body*, and of the wine, *This is my blood*?

Theol. Because it is a sacramentall manner of speech, assuring vs that God cannot no; doth nor dissemble with vs in his promises; and therefore the seales in the scriptures, haue the names of those things wherof they be seales.

seales. So the cup is called the Testament, Luke 22. 2. Circumcision the covenant. Gen. 17. 12. the rocke Christ, 1. Cor. 11. 16. Baptisme the washing of the new birth. Titus 3. 5.

Phila. VVho must minister this Sacrament?

Theol. The pastor and minister of the word of God, to whome is giuen commission, and who is called to teach the people.

Phila. VVho must receiue this Sacrament?

Theol. Such as are able and doe try and examine themselves, and none other.

Phila. VVhat triall and examination must a man make before he presume to eate of the bread and drinke of that cup?

Theol. He must try whether he doth truly repent himselfe of his former life, whether he be heartily sorry that he hath so little profited in the knowledge and obedience of the will of God, and many waies transgressed against him, whether hee hath a full purpose of amendment, and a hearty desire to be reformed in all his wayes, and whether he dependeth wholly vpon Christ, as his onely Saviour, & Redeemer, whether he hath true Christian loue, desirous to doe good to all, and to forgive offences and iniuries freely and willingly: such a man truly iudgeth and maketh

difference of the Lords body, the other is guilty of the body and blood of Christ.

Phila. How can the wicked be guilty of the body and blood of Christ, when they receive not the body and blood of Christ?

Theol. They are therefore guilty, because they account no further of these holy mysteries then of a prophane thing: they are not guiltie in receiving the body, but in not receiving and refusing the same.

Phila. Seeing that such as cannot or do not make triall of themselves, are unfit to be admitted vnto the fellowship of the Lords supper, what meanes hath the Lord appointed to keepe them from it?

Theol. The ignorant is to bee suspended from the Communion vntill he be better instructed. But if there be any manifest and apparant testimony of any person in a congregation, to be unworthy of the Lords table, because of some notorious offence, such a one is to be deliuered to Satan by the authoritie of the Church, which is called the vse or power of the keyes, and the exercise of the censure or discipline of the Church.

Phila. How and bywhome is this censure, or discipline of the Church to bee administered?

Theol. It is to be administered by admonition,

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tion, rebuking, suspension, and excommunication, by the Bishop or his substitutes: for these are said to haue the keyes of the kingdome of heauen, that whose sinnes they remit they are remitted, whose sinnes they retaine, they are retained.

Phila. May not the ordinarie minister alone exercise these keyes?

Theol. Yes, namely in denouncing the will of God, that is, promising and preaching the forgiveness of sinnes, and the fauour of God, and eternall life to all such as in true faith and vnfained repentance, doe forsake their sinnes and turne vnto the Lord, and in proclaiming the wrath of God, condemnation and eternall destruction to the wicked, and vngodly, which goe on in their sinnes without true faith, and true repentance.

Phila. May not the Pastor debarre any from the supper of the Lord, whom he knoweth priuately, or hath been secretly informed of to be vnworthy?

Theol. No, except it be for ignorance: And for other offenders he may indeede, in preaching the word to reprove them, as their consciences may be stricken, so that he name them not, nor note them to a publike infamy: or he may priuately admonish & rebuke them, but he may not debarre them from the com-

munion without iust and due trypall, & iudgement had by them to whome it belongeth, though he may suspend them for a time: for excommunication pertaineth to the superiour Pastors, which the ordinary Minister may not exercise alone.

Phila. VVhat is this excommunication?

Theol. S. Paul calleth it Deliuering vn-to Sathan: It is also called Casting out of the Synagogue, it is the separating, or casting out of the Societie of Gods people, such a one as hath openlie shewed himselfe to be wicked, vngodly, or obstinate against the Lord and his Church, by the authoritie of Christ and his holy word.

Phila. For vvhat causes may a man be excommunicated?

Theol. For holding and defending of errors contrary to the manifest truth of Gods word, or for false opinions, wherby the church is disquieted, and drawne into schisme and contentions, or for any vngodly and wicked fact, whereby any slander or reproach redoundeth to the Church and children of God, when men by no other meanes can be reformed: for this is the last refuge and the most weightie punishment of the Church.

Phila. VVhat danger is it to bee excommunicated?

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Theol. A iust excommunication, and for iust causes is a most fearefull thing: for our Saviour teacheth vs, that who so will not heare the Church is a heathen or a publican, but an vnjust excommunication is of no balue.

Phila. Is euery one damned that is iustly excommunicated?

Theol. God forbids: for the chiefe end of excommunication in respect of the person, is that he might repent and be saued: but if hee continue vnrepentant, and without care of reconciliation to the Church, our Saviour teacheth, that his sinnes are retained.

Phila. Why is this order of discipline necessarie?

Theol. For many causes: first, because the Lord hath ordained it. Numb. 15. 31. Deut. 17. 22.

Secondly, for the glorie of God, who should be dishonored, if the wicked & vngodly should be counted as his children. Act. 8. 21.

Thirdly, that the sacraments be not profaned, and giuen to doggs, Math. 7. Fourthly, that the Church bee not punished as it is sometime for the abuse of the sacraments. 1. Cor. 11. Fifthly, for the saluation of the sicke members of the Church, whose corruptions are

are healed by this medicine. 1. Cor. 5. Sift-ly, to avoid the infection of the wicked, whose companie doth oftentimes corrupt others. 1. Cor. 5.

Phila. What if by any default of the Bishops or other ministers, wicked and vnfaithfull and prophane persons be not cast out from the fellowship of Gods people?

Theol. First, thereby the Lord is offended, and those to whom it appertaineth shall beare their sinne. Secondly, euerie godly person ought to separate himself from the fellowship of the wicked. 1. Cor. 6. Leui. 20. Childe, the wicked do excommunicate themselves, for their sinnes doe separate them from the Lord. 1. Cor. 6. 15.

Phila. Wee haue heard, what meanes the Lord hath appointed for the strengthening and increasing of our faith and repentance by the ministry of others: what meanes hath he appointed to be vsed by our selues.

Theol. Inuocation, or calling vpon his name, which is generally called prayer, and other meanes that may helpe the same, as watching and prayer.

Phila. How may our faith bee strengthened by calling vpon the name of God?

Theol. First, the Lord hath taught vs in his word, that he heareth the prayers of those that

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that aske according to his wil, & granteth these requests, 1. Ioh. 5. 14. 15. by meanes whereof, we conceiue greater assurance of his fauour : Secondly, in obtaining at the hands of God those things which wee haue craued in prayer, we haue a lively feeling of his goodnesse towards vs, and are hereby certified of his loue : by meanes whercof our trust in him is strengthened, and we are thereby more earnestly stirred vp to honour and serue him. 1. Kings 40. Psal. 116. 1.

Phila. What is prayer or inuocation ?

Theol. Prayer as it is generally taken, is a true calling vpon God in the name of Christ Iesu, wherein wee begge of him whatsoever may befoz his glorie heer on earth, and whatsoever is needfull fo2 our selues, either in soule o2 bodie : peelding vnto him with all thankesfulnesse the glorie of all his mercies. Psal. 50. 14. 15. Psal. 145. 18. Iohn 14. 13. & 16. 24. Coloss. 3. 17. Math. 6. 9. Luke 11. 2.

Phila. How manie sorts of prayers bee there ?

Theol. Two, publike in the assemblies of Gods people where the minister is the mouth of all : and priuate, either in a familie where the master of the family o2 some in his stead supplieth the place of the minister, in the publike place, o2 else among others, and that either

either of mee together, or of one alone.

Phila. What causes may moouue vs to pray?

Theol. First, the commandement of God, because it is an exercise of faith, and a part of the worship of God. Psal. 50. Secondly, the promises of the scripture which doe assure vs to obtaine the things wee stand in need of. Thirdly, the feeling of our owne wants. Psal. 116. 1. Fourthly, the benefit that redoundeth of the same.

Phila. What benefit is there in prayer?

Theol. All that call vpon the name of the Lord shall be saved. Ioel 2. 32. Rom. 10.

Phila. Is all prayer accepted in the sight of God?

Theol. No, neither doth the Lord heare all that pray vnto him: as hypocrites and wicked men, for whatsoever is not of faith is sin, Rom. 14. 23. and there bee vaine prayers, which are nothing but labor of the lips, which the holy Ghost called the sacrifice of soles. Eccl. 4. 13. and those are abhominable in the sight of God Prouerbs 15. 8. and so are all superstitious prayers made to Angels, or soules departed, such as are without faith, without understanding, in an vknowne tongue, without feeling and reuerence, or full of vaine repetitions.

Phila. What is required in true prayer?

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Theol. What prayers be made to God, being reconciled vnto vs in Christ Iesu, and become our Father, that they be grounded vpon Gods promises, with assurance to be heard, Iames. 1. 6. and a patient wayting vpon the Lord, that they proceede from Gods spirit. Rom. 8. 28. that they come from feeling our wants, and be offered vp with reuerence to God, hauing our mindes humbled with the sight of our vniworthines, and our hearts lifted vp and touched with heauenlike affections, where is required a reuerent gesture of the body.

Phila. Is it necessary wee vnderstand what we pray?

Theol. How shall we else knowe whether the Lord heare vs: those that pray not, or pray they know not what, are deppriued of the sweete comfort which Gods childezen feelee, when they finde their suites to be granted: such therefore can neither truely loue nor truely honour the Lord. Prou. 1. 28.

Phila. What manner of feeling is required of those that pray truely?

Theol. Such a hearty loue to the word of God, that we long to see the truth of it fulfilled, in that his commandments may be obeyed, his lawes obserued, and his promises performed: contrariwise, that we feelee a græfe and

and misliking in our hearts, that his lawes are transgressed in our selues or in others, that we mourne when we see not his gracious promises accomplished in our selues or in our brethren.

Phila. VVhen ought we to pray?

Theol. We are commanded in many places of the scripture to pray often, Luke 21. 36. and though we haue not our request when or as we desire, yet to waite the Lords leisure, and to assure our selues that the Lord heareth vs: none ought to bee so negligent but that he praise binallie twise a day at the least, and in all times of affliction especially, Psal. 50.

Phila. Where ought we to pray?

Theol. We may pray in all places, lifting vp pure hearts and hands to GOD. 1. Tim. 2. 8.

Phila. May wee pray in what forme soeuer we will?

Theol. No, we must pray as the Lord in his word hath taught vs; and so promised to heare our prayers, for the obtaining whereof, we may haue due cause of thankesfulness to praise his name, and therefore we ought to be acquainted with the word of the Lord, for the glorie of the Lord is tyed vnto the same: for as none do more greatly glorifie him then those that further the increase of the know-
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ledge of the word of God, so none can more dishonour him then they which any way hinder the same.

Phila. Where may we best learne what to pray for, and how to pray?

Theol. In that forme of prayer which the Lord Iesu himselſe hath taught vs, the which is therefore called the Lords prayer, Math. 6. Luke 11.

Phila. How many parts bee there of true prayer?

Theol. Two petitions: that is, ^{1.} craning or requesting. *2. & Thanksging.*

Phila. How do ye diuide the forme of prayer which is called the Lords praier?

Theol. Into the pꝛeface and the prayer.

Phila. What call you the pꝛeface?

Theol. Our father which art in heauen.

Phila. How diuide you the prayer?

Theol. Into the petitions and the thanksging.

Phila. What meane you by petitions?

Theol. Those prayers wherein wee craue some things at the hands of God.

Phila. What things are wee taught to craue of God in these petitions?

Theol. First, such things as concerne the

Lords

Lord and his glory.

Secondly, such things as concerne his heauenly regiment. First, in the free cause thereof, which is heere called the coming of his kingdome. Secondly, in the fruit thereof, which is called the perfect obedience, or doing of his will.

Phila. What things are we to craue for our selues and our owne necessities?

Theol. Either such things as concerne our naturall life, or such things as concerne our spirituall life.

Phila. VVhat craue wee for our naturall life?

Theol. All things that may tend to the preservation of the same, for the glory of God, all which things are called our daily bread.

Phila. VVhat craue wee for our spirituall life?

Theol. The forgiveness of our sinnes with all the benefits and comforts that hang vpon the same, and spirituall strength in our spirituall trials, that we may stand fast, and be deliuered to the glory of God.

Phila. Which is the thanksgiuing?

Theol. For thine is the kingdome, the power, and the glory, for euer, Amen.

Phila. What

meane you by thanksgiuing?

Theol. That prayer wherein wee acknowledge with all reuerence and thankfulness, the power and the goodnesse of God, in bestowing his benefits vpon vs, with the praise and honoz of his name.

Phila. Why are these petitions which concerne God and his glory, set before those which concerne our selues, and our owne necessities,

Theol. To teach vs that the glorie of God, ought to be more deare vnto vs, not onely then our bodies and life, but also then our soules and our saluation. Exod. 32: 32. Rom. 9: 3.

Phila. What doe you craue in the first Petition,

Hallowed be thy name?

Theol. Wee pray that aboue all things the glorie of God may be sought, and that where-soeuer the Lord may haue any glorie, the same may be brought to passe.

Phila. VVhat meane you by the name of God?

Theol. His name is his honour and glorie, which is set forth vnto vs in his woordes and in his woorkes.

Phila. VVhen is the name of God hallowed?

¶

Theol. VVhen

Theol. When his titles are reverently and religiously used: his power, wisdom, goodness, justice, and mercie, is with all reverence regarded and acknowledged. Exodus 19. 16. Numb. 20. 22. Psalm. 96. 145. 70. his Word faithfully beleened, his Commandements religiously observed. Leuit. 22. 31. 32. Deut. 28. 58.

Phila. Whereby shall it be knowne that wee reuerence the name of God?

Theol. By the grieke we haue to see it dishonoured, Psal. 119. 136. 139.

Phila. Who do abuse this Prayer?

Theol. Those that seeke glorie to themselves, which tremble not at the word of the Lord, nor haue no care of a godly life, that haue no zeale to the glorie of God, such as mlike, are weary of, or speake, or thinke euill of holy exercises, or of the glorious worke of God in his saints, or of his iudgements on the wicked.

Phila. VVhat doe wee craue in the second Petition,

Thy kingdome come?

Theol. That the kingdome of God may come, that is, not onely that hee would shew himselfe to bee ruler ouer all things in his mighty power and wisdom, but especially, that

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that his kingdome of grace may bee aduanced by raising vp, and establishing the ministry of the Gospel, working thereby in the hearts of his children, the increase of all spirituall vnderstanding, with all goodnesse, and honesty, and destroying the kingdom of Satan which is mighty through sinne, the flesh, and the world, 1. Iohn 3. 8.

Phila. How proue yee that the ministry of the word is the meanes to aduance the kingdome of Christ?

Theol. Because it is called the arme of the Lord, Esay, 53. 1. the staffe or the rod of his power, Psal. 110. 2. the power of God vnto saluation, Rom. 1. 17. the spirituall weapons and armour to cast downe euery thing that is exalted against the knowledge of God, 2. Cor. 10. 4.

Phila. Is the preaching of the word of such power to throwe downe sinne and to build vp godlinesse?

Theol. Yea, for GOD doth accompany the outward ministerie thereof, with the inward power of his spirit, that either it worketh the saluation of the faithfull, or the condemnation of the wicked. Esay 6. 9. 10. Iere. 1. 10. 18. 19.

Phila. What pray we for in the third petition?

Thy will be done in earth as it is in heauen?

Theol. That the will of God may be done, that is, that wee heere on earth may doe the will of God, which he hath reuealed in his word.

Phila. VVhy pray we not my will, but *Thy will be done?*

Theol. Because Gods will is reuealed by his word, wee pray that it may be faithfully and diligently preached: and because it ought principally to be regarded aboue all other things, wee pray that magistrates, masters of households, and all that haue charge ouer other, may endeouour principally to see the will of God executed, & the meanes vsed by which the same will may be knowne. Thirdly, wee pray that every one in his owne person may walke in the obedience of Gods will without all stubboznesse, murmuring or grudging, without pride or aduancing themselves in any state or condition, seeing all things come vnto vs by the will of God.

Phila. VVhy doe we say, *In earth as it is in heauen?*

Theol. Because God doth require a willing and perfect obedience without any resistance, as is in the Angels.

Phila. But

Phila. But it is impossible that we should performe such an obedience.

Theol. Yet we are to pray for it as children ravished with Gods glory.

Phila. Yee seeme in these three petitions to aske in effect but one thing.

Theol. Indeed we are here taught not so much to pray for severall things, as with what special affections we should beg al these things of God. First, to the end he may be glorified. Secondly, that his kingdome may be advanced. Thirdly, that his will may be reverently obeyed: which is in a word, that he may be our God, and we may be his people, Deut. 16. 17. 18.

Phila. We have heard in the three first petitions, that the things which wee craue doe immediately concerne Gods glory, what are wee taught to pray for in the three latter?

Theol. All those things that concerne our owne necessities, either for this life or for the life to come.

Phila. What pray we for concerning this life, in that we say,

Giue vs this daie our daylie bread?

What meane you by *daily bread*?

Theol. All things necessary for this present

lent life, as is notably expounded in the 30. of the Prou. ver. 8. Give mee neither pouertie nor riches, feed me with bread according to the measure meet for me: vnto the which petition the wise man addeth this excellent reason least I be full & deny thee, and say who is the Lord? or least I be poore and steale, and take the name of my God in vaine.

Phila. What instruction learne we out of this that we are taught to aske of the Lord our daily bread?

Theol. That wee ought to giue this honour to the Lord, in acknowledging that we haue not so much as a peece of bread without his liberality, and therefore in all our necessities, dangers, or distresses whatsoeuer, we ought to craue help of the Lord by earnest and hearty prayer.

Phila. Is it necessary that those vse this prayer which haue abundance of all things?

Theol. Yea, for wee craue not onely those things which wee neede, but also the meanes wherby we attaine vnto them, and the successe of all our dealings at the hand of God, because nothing prospereth without the Lords blessing, Psal. 127. 12. Prouerbs 10. 21. and we are forbidden to attribute any thing to our owne power. Deut. 8. 17. 18.

Phila. Why, bee not many made rich or poore

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Poore by fortune?

Theol. It is a wicked opinion so to thinke, read Psal. 91. where is taught the protection of God ouer his childzen, read Psal. 107. where we see manye several blessings obtained of God by prayer: out of the which place and manye more we are taught, that as the Lord guideth and worketh all things, so hee looketh to haue the glorie thereof giuen vnto him by vs.

Phila. What benefit is it for vs to pray vnto God for those things we need?

Theol. We thereby learne to praise him for his goodnesse. Psal. 107. we are emboldned to trust in him as our helper. Psal. 28. 6. 7. & 138. Thereby hee is knowne to bee the God of his childzen, and to haue a kingdome here vpon earth, by his fatherly affection toward them in granting their requests. Psal. 145. 13. 18. 19. & 148.

Why is it called daily bread?

Theol. To teach vs that it is the Lord which both daily feed vs, nourish vs, and preserue vs, or else all our owne labour and all the helpes and meanes that wee haue are vaine, and that we ought therefore daily to pray vnto the Lord, both for those things wee need, and also for his blessing vpon the meanes that hee giueth. Pro. 10. 22. Deut. 8. 18. Psal. 127. 1. 2. 1. King. 6. 5. 9.

Phila. Why is it called our bread?

Theol. Not because wee haue any right vnto it in our selues, but because we stand in need of it and cannot liue or continue without it, and therefore must know, that in God we liue, moue, and haue our being. Act. 17. 28. 29. Secondly, to teach vs that wee ought to ble the good and knowfull means which God hath ordained to get our ouerlusting, that wee may by the blessing of him, eate our owne bread, and giue to them that need. Ephes. 2. 28. 1. Thes. 4. 11. 12.

Phila. Why doe you say *giue vs this day*?

Theol. That we may learne not to bere our selues before hand with cares & feares of want, because the Lord teacheth vs to resort vnto him for the necessity of the day, promising to stand by vs in the time of our distresse, declaring thereby how hee reigneth euen in bearing his seruants that call vpon him, and in deliuering the distressed. Psal. 146. 7. 8. 9. 10. Marth. 6. 33. 34.

Phila. Doorth the Lord neuer faile his children?

Theol. No, as it is proued, Psalme 145. 18. 19. 20. & 19. 15. 16. for hee accomplished their suites if it bee good for them, either when and as they craue it, or else by giuing them some better benefit then they craue, or in a fitter

suffer time then they desire, or by some better means then they can thinke of. But heere wee must remember, that before wee craue any thing for our owne necessities, wee desire that his will may be done in earth. 1. Ioh. 5. 14. 15.

Phila. Whether shall the children of God suffer lacke or no?

Theol. They shall lack nothing that is good. Psal. 34. 11. & 37. 22. 25. although sometimes they suffer hunger, cold, and nakednes, as did Paul, 1. Cor. 4. 11. 2. Cor. 11. 27. they must stand in need of many things, that the liberality of the faithfull may be seene, in relieuing them: which is one of the sacrifices wherewith God is pleased, Math. 25. 35. 40. Mat. 10. 42. 1. Tim. 6. 17. 18. 19.

Phila. Why do you not pray, giue me, but giue vs?

Theol. To teach vs that our care ought to be as great for the Church and children of God, as for our selues, and that therefore wee ought to be grieved with their troubles, as with our owne, like feeling members of one body, Ephes. 6. 18. 1. Cor. 12. 25, 26, 27. Acts 12. 9. 12.

Phila. What conclude you then in this prayer?

Theol. First, that wee must acknowledge
all

all our help to proceed of the Lord, Psal. 121. 2. & 124. 8.

Secondly, that we ought to sanctifie all his gifts vnto vs, by prayer, 1. Tim. 4. 5.

Thirdly, that wee cast all our hopes vpon God, who hath promised not to forsake vs, Heb. 13. 5. that wee weary not our selues with the cares of this world, and yet tempt not God by refusing lawfn'l meanes, but waite the Lords leisure Psal. 27. 14. nor distrust him by vsing vnlawfull meanes.

Lastly, if wee looke for the blessings of the Lord, when we call vpon him, that we be such as knowe his will revealed in his Word, and haue a care to do the same. Ioh. 9. 31. 1. Ioh. 3. 22.

Phila. We haue heard what things wee are to begge of the Lord, concerning our naturall life: what craue wee in the latter Petition concerning our spirituall life?

Theol. Those two things wherein our salvation resteth. First, the free pardon and forgiveness of our sinnes, in the fifth Petition,

And forgive vs our trespasses, as wee forgive them that trespass against vs.

Secondly, the spirit of God to strengthen and guide vs, in the last Petition.

Phila. How

Part 2. *Path-way to Heaven.* 237

Phila. How proue you that our saluation resteth in two points?

Theol. Because wee are saued by the new couenant of mercie, which God hath made with vs, described, Ier. 31. 13. 32. Ezech. 36. 25. 26. &c.

Phila. Why doe wee begge those things which concerne our mortall life, before wee craue those things that concerne eternall life?

Theol. Not for that those things are most needefull, but because the obtaining of those should be as a steepe to help our weakenes to rise vp to seeke for heauenly things, Ioe. 2. 19. 20.

Phila. What reason can you giue why in spirituall things we should first pray for forgiveness of sinnes?

Theol. First, because they are our debts, by which we are so bound, that we shall neuer be deliuered except they be forgiven.

Secondly, because they make a separation betwene God and vs.

Thirdly, because they prouoke the wrath of God, Iere. 4. 4.

Fourthly, they bring vpon vs all the curses that can be reckoned.

Fifthly, they remooue from vs the blessings of God, Ier. 14. 11. 12.

Sixthly,

Strictly, they bring vs to destruction, Psa. 1. 6.
 Luke 13. 2. 3.

Phila. Will God forgive the sinnes of all that
 that aske forgiveness?

Theol. Yea, if they aske it heartily in the
 name of Christ Iesus, with assured trust that
 God doth heare them, because he hath so pro-
 mised, Iohn 3. 16. 17. 18. Marke 11. 24.
 Iohn 18. 23.

Phila. Doth the Lord when he forgiveth sin,
 forgive also the punishment?

Theol. Yea: for when our sinnes, which be
 the cause of his displeasure, be remooved, then
 also those iudgements which come from his
 displeasure, are likewise taken away, 1. Kings
 8. 33. 34. 2. Cor. 7. 12. 13. 14.

Phila. What lessons may we learne out of
 this, that we are taught to pray for the forgiv-
 nes of our sinnes.

Theol. First, That no man is perfect or
 without sinne, 1. Kings 8. 48. 1. Iohn 1. 10.

Secondly, that no man need to doubt of the
 forgiveness of his sinne if hee crave in faith, 1.
 Iohn 3. 14.

Thirdly, that we are sent onely to God for
 the forgiveness of our sinnes.

Fourthly, that we are not able to recom-
 pence God, or make satisfaction for any sinne,
 Rom. 4. 4.

Firstly,

Firstly, that all men ought to have a feeling of the burthen of sinne, Esa. 66. 2. to loath themselves for it, Ezech. 36. 3. & 6. 9. to strive against it, Rom. 6. 12. not to take pleasure in it Psalme 50. Ephes. 4. to come to the Lord with humble confession, hearty sorrow, and hatred of sinne, and an earnest desire to please God, which be the proper effects of true repentance. Deut. 4. 29. 30. 2. Cor. 7. 14. 15. Deut. 9. 5. 13. Joel 2. 12. 13. and therefore we ought to labour for, and make much of the meanes whereby sinne is discovered, because it is the nature of darknes, to flee from light. Iohn 3. 19. 10. 21. Iere. 24. 3. and 26. 2. 3.

Phila. Why doe you say *Forgive them that trespass?*

Theol. Not as though our forgiving others should be a cause why we should be forgiven of God, but partly to teach vs, what brotherly kindness ought to be amongst vs, Iohn 15. 12. and partly to comfort vs, that seeing we are so pittifull to forgive our bretheren, much more is our heavenly father ready to forgive vs, Luke 18. 7. 8.

Phila. VVho doe offend the Lord concerning these prayers?

Theol. First such as iustifie themselves in commending their vertues, in extenuating their sinnes,

Secondly,

Secondly, such as haue no hope of the forgiveness of their finnes.

Thirdly, such as goe not to God alone for pardon.

Fourthly, such as trust in their owne merits and satisfaction.

Fifthly, such are secure and without feeling of true sorrow for their finnes, such as delight in sinne and turne not to the Lord with unfeigned repentance.

Sixtly, such as are not mercifull to forgive others, Math. 5. 23. Math. 6. 14. much more such as doe wrong to others, or hurt them in their persons, goods, or name.

Phila. In the fift petition wee are taught to pray for the forgiveness of sins, which is the first principall benefit of the new couenant of mercy, which God hath made with vs: now tell me what we pray for in the sixth and last petition,

And lead vs not into temptation but deliuer vs from euill.

Theol. We pray for the spirit of God to be given vs, by the which we may be strengthened, Ephes. 3. 16. and this is the other principall part of the new couenant of God made with his childezen, Iere. 31. 31. Ezech. 36. 27.

Phila. How

Part 2. *Path-way to Heaven.* 241

Phila. How many sorts of temptations bee there?

Theol. Two, one of the god's, whereby the Lord trieth their faith, 1. Pet. 1. 6. 7. their patience, as in the storie of Iob, their obedience, Genes. 22. 12. Deuter. 8. 1. as also thereby to teach them to know the Lord, and the benefite of his grace. Iames 1. 2. 1. Cor. 4. 8. 9. 2. Cor. 12. 7. Another temptation is of the vngodlie, which is by their owne corrupt nature, and the malice of Satan, whereby they are led in sinne and the hardenesse of their heart, heaping by vnto themselves wrath against the day of wrath. Rom. 2. 5.

Phila. How many waies may men be tempted?

Theol. Two waies, inwardly by Satan and our owne sinfull nature: outwardly by the world in prosperity and aduersity.

Phila. What meane you by temptation?

Theol. It is the trial of our spiritual strength concerning the knowledge and seruice of God.

Phila. Is it vnprofitable for the children of God, to haue their strength tried?

Theol. No, it is very profitable and necessarie, Iam. 1. 2. 1. Pet. 1. 6. 7.

Phila. Then why doe wee pray not to be led into temptation?

Theol. Wee

Theol. Wee doe not pray that wee may not be tempted, but that the Lord will not leade vs further into temptation, then he will also by his strength deliuer vs.

Phila. Iam. 1. 13. saith that God tempteth no man, how dooth God then lead into temptation?

Theol. God tempteth no man, that is to say drauech no man to sin, but he is said to lead into temptation when as a iust Iudge he deliuereth men ouer into the power of Satan that may fill their hearts with iniquitie, as Peter speaketh to Ananias, Acts 5. 3. and so Saul is sayd to be vexed with an euill spirit of God. 1. Samuel 16. 14.

Phila. Then what is the effect of this prayer?

Theol. That God will not giue vs ouer to be hardened in sin, to be allured with the baits, nor entangled with the snares therof, as is promised, Esay 63. 17. Heb. 3. 13. but that hee will vse all good means to cure sinne in vs, by mortifying the same, and strengthening vs vnto all godly obedience.

Phila. What doe you meane by euill from which we pray to be deliuered?

Theol. Either Satan which cometh against vs armed with sinne. 1. Ioh. 2. 13. & 5. 18. or sinne it selfe which is set on fire, and
 stirred

stirred up by Satan, 1. Iohn 3. 8.

Phila. What learne you by being taught to pray in this manner?

Theol. First, That wee should see and acknowledge our owne weakenesse, that wee haue no free will to doe good. 1. Cor. 15. 10. Iohn 15. 5.

Secondly, so long as we are in this life, we must still be assaulted: first, with Satan who is the prince of darkenesse, because we are children of light. 1. Thes. 5. 5. 6. &c. secondly, with the world which hates vs, because we are gathered out of the world. Iohn 15. 19. & 1. Pet. 4. 14. thirdly, with the flesh, which is enemy to the spirit that we haue receiued Gal. 5. 17. Rom. 8. 7. 8.

Thirdly, it is a dangerous state to bee at peace with the world, and to feel no temptations 1. Thes. 5. 2. Hebrew. 2. Amos. 8. 2. 3. 4. Ezech. 12. 27.

Fourthly, that as God forgiveth the sinnes of his children, so he doth therewithall cure them of sinne that they be no longer seruants vnto sinne. Rom. 6. 12. but awakeneth them out of the sleepe of sinne, and giueth them a continuall care, and watchfulnesse over all their thoughts, purposes, affections, speeches and deeds. Gal. 5. 24. Ephes. 4. 20. 21. 1. Iohn. 3. 5. 6. 7. & 1. Pet. 4. 23.

Lastly, that we be not discouraged in any assaults, because the strength of the Lord is alwaies neer for the defence of his people. 1. Cor. 10. 13. 2. Pet. 2. 9. 2. Cor. 12. 7.

Phila. What followeth after all the Petitions?

Theol. A thanksgiving, which containeth also reasons, why we ought to craue all things at Gods hand, and for what causes wee may assure our selues to obtaine them, in these words:

For thine is the kingdome, the power, and the glorie, for euer and euer. Amen.

Phila. VVhat ought wee to craue at Gods hand, or what should bee the end of all our suites either for spirituall graces or temporall blessings?

Theol. That the kingdome of God may be advanced. Psa. 145. 10. 11. that his power may be knowne, that his glory may be great in all the earth. 1. Cor. 10. 31. Colos. 3. 17. Rom. 11. 36. Psa. 20. 5.

Phila. By what meanes may wee assure our selues to bee heard, and to haue our request of the Lord?

Phila. Not for any desert of ours. Eze. 36. 22. 23. but because it is tied vnto the glorie

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ry of God, so that hee should seeme neyther to haue kingdome, noꝝ power, noꝝ glorie vpon the earth, if hee should not heare the petitions of them that call vpon him. Psal. 145. from the 13. verse to the 21. and Psalm. 146. to the end. Psal. 79.9.

Phila. What meane you by his kingdome, power and glory?

Theol. His kingdome is the right and authoritie which hee hath in ruling, governing, and commanding all creatures: in defending and blessing his Church and people, in overthrowing his enemies: His power is that invincible might whereby hee is able to doe all things. Psal. 89. 8. &c. His glory is that majesty, excellencie, honour and praise, which sheweth it selfe, and is due vnto him in all his works.

Phila. VVhy is this added, for euer and euer?

Theol. To teach vs that his kingdome is everlasting, his power is perpetuall, and his glorie shall neuer haue an end. Esay 9. 7. Luke 1. 33. Psal. 9. 7. 8. Psal. 4. 56.

Phila. What is to be learned out of this?

Phila. The wicked hereby may be terrified, the godly may learne a speciall comfort and necessary dutie.

Phila. Wherin may the wicked bee terrified?

Theol. First,

Theol. First, that how great soever their malice be against the Lord and his servants, yet it will quickly come to an end, Psalme 73. 18. 19.

Secondly, that though they strive against the Lord, and practise euill against his servants: yet he because he is King will rule all, because hee is mighty will overthrowe them, and for his glory sake will deliuer his children Psalme 2. the kingdome power, and glozie of tyrants cannot endure, Psal. 37. Iob 21.

Phila. VVhat comfort haue the godly here to learne?

Theol. That howsoeuer they may be troubled her for a time yet seeing their deliuerance hangeth vpon the glory of the Lords mighty kingdome, it cannot long be deferred, and though it be a grieue vnto them to see the vngodly flourish, yet they may comfort themselves, for they shalbe overthrowne, Psalme 37.

Phila. What necessary duty haue the godly heere to learne?

Theol. The duty of thanksgiving, which is a speciall seruice of God, wherein he is delighted, Psal. 50. 14. 23. Psal. 22. 22. 23. & 35. 17. 18. & 69. 30. 31. and is such a dutie as belongeth properly to the faithfull, Psal. 118. 17. Psalme 89. 16. 17. this duty the vngodlie
are

are not acquainted withall, because they fee not the sweete taste of Gods benefits, neither do they see his arme of deliuerance, in those instruments which be blest.

Phila. For what things should we giue thanks to God?

Theol. For enery seuerall deliuerance in our distresses, for euerie helpe in our necessity, for enery comfort that we enjoy, Psal. 23. and to speake shortly, there is nothing which the Lord doth, but it ought to procure thankfulness from his children.

Phila. How proue you this?

Theol. The ende of our saluation is the praise of his free mercy and grace, Ephes. 1. 12. & 2. 7. 8. 9. The end of our temporall deliuerance is that wee should acknowledge and magnifie his goodnes, Esay 38. 17. All the afflictions of Gods children serue to procure the seruice of thanksgiving to God. Psal. 102. 19. Psalme 142. 7. Psal. 130. 11. 12. Psal. 72. 9. 10. &c.

Phila. What if we forget this duty of thankfulness?

Theol. First, wee sinne grievously in unthankfulness.

Secondly, wee bereane our selues of great comfort that we might feele in acknowledging the benefits of God to be testimonies of his

his fauour, and pledge of his loue vnto vs.

Thirdly, wee deny the power of his kingdome, and we rob him of his glozie:

Phila. What meaneth this word *Amen*?

Theol. It signifieth Be it so, whereby wee doe testifie our consent and desire to obtaine those things which are asked at the hands of God.

Phila. What learneyou of it?

Theol. First, that we ought to seele the want of those things which wee desire: Psalm. 116. 141.

Secondly, that we ought to know what wee aske, and how we pray:

Thirdly, that we be perswaded that God is able and willing to grant them:

Fourthly, that there ought to be an order in praying, that those should pray which are meetest to pray, and the rest should hearken and consent to that which is prayed.

Lastly, that careles, ignorant, and faithlesse prayes, are of no force before God.

FINIS.



¶ A Morning prayer, to be vsed in
primate families.

 Lord our God, & heauenly father, we
thy vnworthy children do here come
into thy most holy & heauenly presence
to giue thee praise, and glozie, for all thy great
mercies and manifold blessings towards vs:
especially for that thou hast preserved vs this
night past from all the dangers & feares there-
of, hast giuen vs quiet rest to our bodie, and
brought vs now safely to the beginning of this
day, and doest now afresh renew all thy mercies
vpon vs, as the Eagle reneweth her bill, giuing
vs all things abundantly to enioy: as food, rai-
ment, health, peace, liberty, and freedome from
manie miseries, diseases, casualties, and cala-
mities which we are subject vnto in this life e-
uery minute of an houre: & not only so, but also
for vouchsafing vnto vs manie good things, not
only for necessitie, but euē for delight also. But
aboue all (deare father) wee praise thy name for
the blessings of a better life, speciallie for thy
most holy word & sacraments, & all the good we
enioy thereby: for the continuance of the gospel
Do amongst

amongst vs: for the death of thy sonne & al that
happinelle which we haue thereby. Also because
thou hast chosen vs to life befoze we were, and y
of thy meere goodnesse, & undeserued fauour to-
wards vs, and hast called vs in thine appointed
time, iustified by thy grace, sanctified vs by thy
spirit, & adopted vs to be thine owne children, &
heires apparant to the great crowne. **O** Lord o-
pen our eyes every day moze & moze, to see & cō-
sider of thy great & maruailous loue to vs in all
these things: that by the due cōsideration ther-
of, our hearts may be drawne yet neerer vnto
thee, euē moze to loue thee, feare thee, and obey
thee: y as thou art enlarged towards vs in mer-
cie, so wee may be enlarged towards thee in
thāksgiuing: & as thou doest abound towards vs
in goodnesse, so we may abound towards thee in
obedience & loue. And sith (dear father) thou art
neuer wearie of doing vs good, notwithstanding
al our vnworthines & naughtinesse: therfore let
the consideration of thy great mercy, & fatherly
kindnes towards vs, euen as it were force our
hartes, & compell vs to come into thy most glori-
ous presence w new songs of thanksgiuing in
our mouths. **We pray thee** (**O** most mercifull
god) to forgive vs al our vnthāksfulnes, unkind-
nes, prophanenes, & great abusing of al thy mer-
cies, & specially our abuse & cōtempt of thy go-
spel, together w al other y thus of our life, which
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we confesse are innumerable, & moe then can be
reckoned vp, both in omission of good things, &
comissio of euil. We most hūbly intreat thee to
set thē al ouer to that reckoning which thy son
Christ hath made vp for them vpon his crosse, &
neuer to lay any of them to our charge, but free-
ly forget al and forgine all. Naile downe al our
sinnes & iniquities to the Crosse of Christ, burie
them in his death, bathe them in his blood, hide
thē in his wounds, let thē neuer rise vp in iudge-
mēt against vs. Set vs free of the miseries that
are vpon vs for sin, & keep back the iudgements
to come, both of soule, body, goods, & good name.
Be reconciled vnto vs in thy deare son, concer-
ning all matters past, not once remembryng or
repeating vnto vs our old & abhominable ini-
quities: but accept vs as righteous in him, im-
puting his righteousness to vs. and our sins to
him, Let his righteousness satisfie thy iustice for
all our vnrighteousnes, his obedience for our dis-
obedience, his perfection for our imperfection.
Moreover, we hūbly beseech thy good maiesty
to giue vs y true sight & feeling of our manifold
sins; y we may not be blinded in them thozough
delight, or hardned in thē thzough custome, as
y Reprobats are: but that we may be euē wea-
ry of them, & much grieved for them, labouring
and strining by all possible meanes to get out
of them. Good Father touch our hearts with

erue repentance for all sinne. Let vs not take
anie delight or pleasure in anie sin: but howsoe-
uer we fall through frailtie (as we fall often) yet
let vs neuer fall finally, let vs neuer lie downe
in sinne, nor continue in sinne: but let vs get v-
pon our feet againe, and turne to thee with all
our harts, & seeke thee whilest thou maiest bee
founde, and whilest thou doest offer grace and
mercie vnto vs. O Lord encrease in vs that
true and liuelie faith wherby we maie laie sure
hold on thy sonne Christ, and rest vpon his me-
rits altogether. Giue vs faith assuredlie to be-
lieue all the great and pretious promises made
in the Gospel, and strengthen vs from aboue to
walke and abound in al the true & sound fruits
of faith. Let vs walke not after the flesh, but
after the spirit. Let vs feele the power of thy
sonnes death killing sin in our mortall bodies,
and the power of his resurrection, raising vs vp
to newnesse of life. Let vs growe daillie in the
sanctification of the spirit, and the mortificati-
on of the flesh. Let vs liue holilie, iustlie, and so-
berlie in this present euil world, shewing forth
the vertues of thee in all our particular actiōs;
that wee may adorne our most holie profession,
& shine as lights in the midst of a crooked, &
froward generation amongst whom we liue, be-
ing gainfull to all by our liues & conuersatiōs,
and offensive to none. To this end we pray thee
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fill vs with thy spirit and all spirituall graces:
as loue, wisdom, patience, contentment, meek-
nesse, humilitie, temperancy, chastity, kindnes,
and affabilitie, and stirre vs vp to vse prayer &
watchfulnesse, reading and meditation in thy
lawe, and all other good meanes whereby wee
may grow and abound in all heauenly vertues.
Blesse vs in the vse of the meanes, from day
to day: make vs such as thou wouldest haue
vs to be, and such as we desire to be, working
in vs both will and deede, purpose and power.
For thou, O Lord, art all in all, thou wilt haue
mercie vpon whom thou wilt haue mercie, and
whom thou wilt thou hardenest. Haue mercie
vpon vs therfore (deare father) and neuer leaue
vs to our selues, nor to our owne wils, lusts, and
desires: but assist vs with thy good spirit, y^e we
may continue to the end in a righteous course:
that so at length we may be receiued into glory,
and bee partakers of that immortall crowne
which thou hast laid vp for all that loue thee,
and truely call vpon thee.

Further, we entreat thee, O heauenly father,
to giue vs all things necessarie for this life: as
foode, raiment, health, peace, libertie, and such
freedome from those manifold miseries which
we lie open vnto euery day, as thou seest meete.
Blesse vnto vs all the meanes which thou hast
put into our hands for the sustenance of this

fraile life. Blesse our stocke, and store, corne, &
cattel, trades, & occupations, & all the works of
our hands: for thy blessing only maketh rich, &
it bringeth no sorowes wth it. Giue vs therefore
such a competencie & sufficiencie of these out-
ward blessings, as thou in thy heauenly wise-
dome seest most needfull for vs. Moreover, we
humbly beseech thee (most louing Father) in
great mercie to looke downe from heauen vpon
thy whole church, and euerie member of it. Be
faucourable vnto Sion, and build vp the wals of
Ierusalem. Behold, wth the eie of pittie, the great
ruines, & desolations of thy Church. Heale vp
the wounds, and make vp the breaches thereof
in all Nations. Regard it as thine owne flock,
tender it as thine owne family, dresse it as thine
owne vineyard, loue it as thine owne spouse.
Thinke thoughts of peace to it, & alwaies looke
vpon it in deepe compassion. Blesse it with thy
grace, guide it wth thy spirit, & defend it alwaies
wth thy mighty power: scatter the deuises, con-
foud the counsels & overthrow the forces of all
that fight against it. Specially we intreat thee
(deare father) to set thy selfe against that Anti-
christ of Rome, that mā of perdition, which set-
teth himselfe against thee, and against all thy
people. In thine appointed time we pray thee
giue him a deadly down-fall. Beat downe all
his power & authoritie daily more & more: giue
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free passage to thy Gospell in all kingdomes, &
Babylon may fall and neuer rise by againe. The
more the fauorites and adherents of Rome la-
bour to vphold their Idolatrous kingdome,
the more let it fall downe, euē as Dagon before
the presence of thine Arke. Poure downe the vi-
als of the fulnesse of thy wꝛath vpon the king-
dome of the beast, & let their riches, wealth, cre-
dit, and authoritie dry by every day more and
more, as the riuer Euphrates. Let it pittie
thee, O father, to see thine owne spouse sit as a
deformed and forlorne womā here below, wee-
ping and mourning with her haire about her
neck, hauing lost all her beaucie and comeli-
nesse: cheere her vp (deare Father) glad her
with the ioy of thy countenance, and so decke
her, and trimme her vp, that thou maist de-
light in her as a Bridegroom in his Bride.
Specially we intreat thee to haue mercie vpon
thy Church in this land: intend good vnto vs, &
not euil: glue vs not ouer into the hands of the
cruel Spaniards, as our sins haue deserued. Scat-
ter we pray thee, O Lord, the deuises, & breake
the plots of all such as haue plotted the ouer-
throwe and vtter subuersion of this Church,
and common wealth. Blesse this Church, more
and more, with the continuance of true Reli-
gion amongst vs. For thy great names sake,
and infinite mercies sake deale gratio vꝛand

fauorably to vs, and our posteritie. Turne from
vs that vengeance which is due to vs for our
sins. For thou seest how iniquitie preuaileth, &
the wicked goe away with the goale. Atheisme
ouerspreadeth euery where, and Poperie see-
meth to get a head again. Now therfore (deare
father) we most humbly beseech thee to take or-
der speedily for the remedying & redressing of
these manifold disorders, and grievous enor-
mities that are amongst vs. Be increased of thy
poore children to be good to this English Na-
tion. Heare the cries of thine elect: heare the
mourning of them that mourne in Sion. Let
the cries of thy children cry downe all the cries
of the sins of the Land, & be reconciled vnto vs
in the multitude of thy compassions: that so thou
maist still continue a most mercifull protector
of this thine English vineyard. We pray thee
(good Father) shew special mercie to our most
noble and gracious King James thine annoin-
ted seruant: blesse him, and keepe him in all
his waies. Blesse his gouernment vnto vs. Let
thine Angels encamp about him, & let thy ho-
ly hand be alwaies ouer him: keepe him from
treasons, & deliuer him fro y^e treacheries of his
enemies, giue him to see what belongeth vnto
his peace: & giue him a hart earnestly bet to set
vpon the practise of the same: giue him al gra-
ces necessarie for his place, & necessarie for his
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saluation, continue his gouernment peaceable,
& prosperous amongst vs: and as thou hast made
him the breath of our nostrils, & a gracious in-
strument for the sauing of many 1000. soules,
so let his owne soule be saued in the day of thy
Sonne Christ. Blesse his Maiesties most hono-
rable priuie Counsellors, & giue such good suc-
cesse vnto all their counsels, & policies in mat-
ters of state, that we may lead a quiet & peacea-
ble life in al godlinesse & honestie. Blesse al the
Nobilitie, worke in them a care to glorifie thy
name in their places, make them faithfull to
thee, and faithfull to the Land. Direct with thy
good spirite all such as beare the sword of Ju-
stice, that they may draw it out to punish the
wicked, and to defend the goodly, and that they
may with all good care & conscience discharge
the dueties of their places. Increase the num-
ber of faithfull and zealous Ministers, in this
church. Send thy gospel to those places where
it is not, and blesse it where it is. Remember
thē in mercie O Lord, that are vnder any crosse
or affliction whatsoever: be comfortable vnto
them, heale vp their wounds, binde vp their
sores, put all their teares into thy bottle, and
make their bedde in all their sorowes, and put
such a good end to all their troubles, that they
may rebound to thy glorie, & the further āce of
their owne saluation, In the meane time giue
them

them patience and constancie to beare whatso-
euer it shal please thy mercifull hand to lay vpon
them. Last of all, in a word, wee pray thee
blesse magistracie, ministerie, & commonaltie.
Blesse all thy people: do good to all that are
true and vpright in their hearts. And so (deare
father) we doe commit, and comend our selues,
our soules and bodie into thy hands, for this
day, and the rest of our life, praying thee to take
care and charge of vs: keepe vs from all euill,
watch ouer vs for our good, let thine Angels
encamp about vs, let thy holy hand be ouer vs,
and keepe vs in al our waies, that we may liue
to thy praise and glorie here in earth, keeping
faith and a good conscience in all our actions;
that after this life we may be crowned of thee
for euer in thy kingdome. Graunt these things
good father to vs here present, and to all thine
absent: praying thee in speciall fauour to re-
member our friends, & kinsfolkes in the flesh,
all our good neighbours, & welwillers, and al
those for whom wee are bound to pray by na-
ture, by deserts, or any duetie whatsoeuer, for
Jesus Christs sake our onely mediator. To
whom with thee and the holie Ghost, be gi-
uen all praise and glorie, both now, and
for euermore. Amen.

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¶ An Euening prayer, to be vsed in
private families.

 Eternal God, and our most louing, &
dear Father, we thy vnworthy childre
doe here fall downe at the foote of thy
great Maiestie, acknowledging from our
hartes, that we are altogether vnworthy to come
neere thee, or to looke towards thee: because
thou art a God of infinite glorie, and wee are
most vile, and abhominable sinners, such as
were conceiued, and bozne in sinne and corrup-
tion, such as haue inherited our fathers cor-
ruptions, and also haue actually trasgressed al
thy holy statutes, and lawes, both in thoughts,
wordes, and deeds, befoze we knew thee: and
since, secretly and openly, with our selues, and
with others, our particular sinnes are moe
then can be numbzed: for who knoweth how
often he offendeth? But this wee must needes
confesse against our selues, that our hearts are
full of pride, couetousnesse, and the loue of
this world, full of wrath, anger, and impatien-
cie, full of lying, dissembling, and deceiuing,
full

full of vanitie, hardnesse, and prophane-
nesse, full of infidelitie, distrust and selfe-loue, full of lust,
uncleannesse, and all abhominable desires: yea
our harts are the very sinkes of sinne, & dung-
hills of all filchinesse. And besides al this, we do
omit the good things we should do: for there are
in vs great wants of faith, of loue, of zeale, of
patience, of contentment, and of euery good
grace: so as thou hast iust cause to proceede to
sentēce of iudgement against vs, as most dam-
nable transgressors of all thy holy cōmādemēts:
yea such as are sunke in our rebellions, & haue
many times, and often committed high treason
against thy maiestie, and therefore thou maist
iustly cast vs all downe into hell fire, there to be
tormented with sathā, and his angels for euer.
And we haue nothing to except against thy ma-
iesty for so doing: sith therein thou shouldst deale
with vs but according to equitie, and our iust
deserts. Wherefore deare Father, we doe ap-
peale from thy iustice to thy mercie, most hum-
bly intreating thee to haue mercie vpon vs, and
freely to forgiue vs all our sinnes past whatsoe-
uer, both new, and old, secret, & open, knowne
and unknowne, & that for Iesus Chzistes sake
our only mediator. And we pray thee touch our
harts with true griefe, & vnfained repentance
for them, that they may be a matter of continu-
all sorrow, & hart-smart vnto vs, so as nothing
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may griene vs moze than this, that we haue of-
fended thee being our speciall friend and Fa-
ther. Giue vs therfore (dear Father) euerie day
moze and moze sight and feeling of our sinnes,
with true humiltation vnder the same. Giue vs
also that true & liuelie faith, whereby we may
laie sure hold on thy Sonne Christ, and all his
merits, applying the same to our own soules;
so as we may stād fullie perswaded that what-
soeuer he hath done vpon y^e crosse, he hath done
for vs particularlie, as well as for others. Giue
vs faith (good Father) constantlie to beleue al
the sweete promises of the Gospel, touching re-
mission of sinne, & eternall life, made in thy son
Christ. O Lord increase our faith, that we may
altogether rest vpon thy promises which are all
yea, and Amen. Yea, that we may settle our
selues and al that we haue whollie vpon them:
both our soules, bodies, goods, name, wiues, chil-
dren and our whole estate; knowing that all
things depend vpon thy promises, power, and
prouidence, and that thy word doth support, &
beare vp the whole order of nature. Whereouer,
we intreat thee, O Lord, to strengthen vs from
aboue to walke in euerie good waie, & to bring
foorth the fruits of true faith in al our particu-
lar actions, studying to please thee in al things
and to be fruitfull in al good works; that wee
may shew forth vnto all men by our good con-
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uerſation whoſe children we are : and that wee
may adorne and beautifie our moſt holy profeſ-
ſion by walking in a Chriſtian courſe, and in al
the ſound fruits, and practiſe of godlineſſe, and
true religion. To this end, we pray thee ſanc-
tifie our hearts by thy ſpirite, yet more, and
more : ſanctifie our ſoules and bodies and all
our corrupt natural faculties, as reaſon, vnder-
ſtanding, will, & affections, ſo as they may bee
fitted for thy worſhip, and ſervice, taking a de-
light & pleaſure therein. Stir vs vp to uſe prai-
er, watchfulneſſe, reading and meditation in thy
law, & all other good meanes whereby we may
profit in grace & goodneſſe from day to daie. Bleſſe
vs in the uſe of the meanes y^e we may daily die
to ſin, & liue to righteouſneſſe. Draw vs yet nee-
rer vnto thee : helpe vs againſt our manifold
watts. Amend our great imperfeciōs, reuele vs
inwardly more and more, repaire the ruines of
our harts : aid vs againſt the remnants of ſin.
Enlarge our harts to run the way of thy com-
mandments. Direct al our ſteps in thy word: let
none iniquitie haue dominion ouer vs. Aſſiſt vs
againſt our ſpecial infirmities, & maſter-ſins, y^e
we may get the victorie ouer them all, to thy
glory, & the great peace & comfort of our owne
conſciences. Strengthen vs good father by thy
grace, & holy ſpirit, againſt the cōmon corrup-
tiōs of the worlde, as pride, whozeedom, couetouſ-
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nes, cōtempt of thy gospel, swearing, lping, dis-
sembling, & deceiuing. O dear father, let vs not
be ouercome of these filthp vices, nor any other
sinful pleasures, and fond delights, wherewith
thousāds are carried headlong to destruction.
Arme our soules against all the temptations of
this world, the flesh, & the diuel; y we may over-
come them al through thy helpe, & keepe on the
right way to life, y we may liue in thy feare, &
die in thy fauour, that our last daies may be our
best daies, & that we may end in great peace of
cōscience. Furthermoze (dear father) we intreat
thee not only for our selues: but for al our good
brythren thy deare children scattered ouer the
face of the whole earth, most hūbly beseeching
thee to blesse them al, to cheare them vp, & glau
them with the ioy of thy cōtenance both now
and alwaies. Guide them all in thy feare, and
keepe them from euill, that they may praise thy
name. In these dangerous daies, and declining
times, we pray thee O Lord, raise vp nourling
fathers, & nourling mothers, vnto thy church.
Raise vp also faithfull Pastors, that thy cause
may be carried forward, truth may pꝛeuaille,
Religion may prosper, thy name onely may
be set vp in the earth, thy Sonnes kingdome
aduaunced, and thy wil accomplished. See thy
self against all aduersarie power, specially that
of Rome, Antichrist, Idolatrie, and Atheisme :
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curse & crosse all their counsels, frustrate their
deuises, scatter their forces, ouerthrow their
armies. When they are most wise, let them be
most foolish; when they are most strong, let them
be most weak. Let them know that there is no
wise, nor counsel, power, nor policy against
thee the Lord of hostes. Let them knowe that
Israel hath a God, and that thou which art cal-
led Ichouah art the onlie ruler ouer all the
world. Arise therfore O most mightie God,
and maintaine thine owne cause against all
thine enemies, smite through all their loines,
and bow downe their backs, yea let them all be
confounded, and turned backward that beare
ill will vnto Sion. Let the patient abiding of
the righteous be joy; and let the wicked be dis-
appointed of their hope. But of all fauour, wee
intreat thee O Lord to shew speciall mercy to
thy Church in this Land wherein we liue. Con-
tinue thy Gospell amongst vs yet with greater
successe, purge thy house daily more and more,
take away all things that offend. Let this Na-
tion stil be a place where thy name may be cal-
led vpon, & an harbour for thy Saints. Shew
mercie to our posteritie deare Father, and haue
care of them, that thy Gospell may be left vnto
them as a most holy inheritance. Defend vs a-
gainst foraine inuasion, keepe out Idolatrie,
and Popery from amongst vs. Turne from vs
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those plagues which our sins crie for. For the
sins of this Land are exceeding great, horri-
ble, and outrageous, and giue thee iust cause to
make vs spectacles of thy vengeāce to all Na-
tions: that by how much the more thou hast lif-
ted vs vp in great mercy, and long peace, by so
much the more thou shouldest presse vs downe
in great wrath and long war. Therfore deare
Father, wee most humbly intreat thee for thy
great names sake, and for thy infinite mercies
sake, that thou wouldest be reconciled to this
Land, and discharge it of al the horrible sinnes
thereof. Drowne them O Lord in thy infinite
mercy through Christ, as it were in a bottom-
lesse gulf, that they may neuer rise vp in iudge-
ment against vs. For although our sins be ex-
ceeding many, and fearefull, yet thy mercie is
farre greater. For thou art infinite in mercie:
but we cannot be infinite in sinning. Giue vs
not ouer into the hands of the Idolaters: leaſt
they should blaspheme thy name, & say, Where
is their God in whom they trusted? But rather
deare Father take vs into thine owne hands,
and correct vs according to thy wisdom: for
with thee is mercie, and deepe compassion.
Whereouer wee most hartily beseech thy good
maiesty to blesse our most gracious King Iames,
and to shewe much mercie to him in al things.
Giude him in thy feare, and keepe him in all

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his waies, working in his soule vnfaigned sor-
row for sinne, true faith in the promises, and a
great care to please thee in all things, and to
discharge the duties of his high place, in all
zeale of thy glory, & faithfulnessse towards thy
maiestie: that as thou hast crowned him here in
earth, so he (spending his daies here belowe in
thy feare) may after this life be crowned of thee
for euer in the heauens. We beseech thee also
to blesse his Maiesties most honorable priuie
Counsellors. Counsell them from aboue, let the
take aduise of thee in all things: that they may
both consult, and resolute of such courses as may
be most for thy glory, the good of the Church,
and the peace of this our Common-wealth.
Blesse the Nobilitie, and all the Magistrates
in the land, giuing them all grace to execute
iudgemēt and Justice, and to maintaine truth
and equitie. Blesse all the faithfull Ministers
of the gospell, increase the number of them, in-
crease thy gifts in them: and so blesse all their
labours in their seuerall places, and congrega-
tions, that they all may be instruments of thy
hand to enlarge thy sonnes kingdome and to
winne many vnto thee. Comfort the comfort-
lesse with all needful comforts. Forget none of
thine that are in trouble: but as their afflicti-
ous are, so let the ioyes, and comforts of thy
spirit be vnto them: and so sanctifie, vnto all
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shine, their afflictions, and troubles, that they
may tend to thy glory, and their owne good.
Giue vs thankfull hearts for all thy mercies
both spirituall and corporall: for thou art very
mercifull vnto vs in the things of this life, and
infinitely moze mercifull in the things of a
better life. Let vs deeply ponder and waigh
all thy particular fauours towards vs: that by
the due consideration thereof our hearts may
be gained yet nearer vnto thee, and that there-
fore we may both loue and obey thee, because
thou art so kind, and louing vnto vs: that euery
thy loue, towards vs, may drawe our loue to-
wards thee, and that because mercie is with
thee thou maist be feared. Grant these things
good Father, and all other needfull graces for
our soules, or bodies, or anie of thine through-
out the whole world, for Iesus Chyzists sake.

In whose name wee further call vpon thee
as he hath taught vs in his Gospell,
saying; Our father which art
in Heauen, &c,

¶ A Prayer to be vsed at any time,
by one alone priuately.

 Lord my God, & heavenly Father. I
thy most vnworthy child, do here in thy
sight freely confesse y I am a most sin-
full creature, & dānable transgressor of all thy
holy lawes & cōmandements: y as I was bozne
& bred in sin, & stained in the wombe, so haue I
continually bzought forth the corrupt & vgly
fruits of that infection, & contagion, wherein I
was first conceiued, both in thoughts wordes, &
workes. If I should goe about to reckon by my
particular offēces, I know not where to begin
oz where to make an end. For they are moe thē
y hairens of my head, yea far mo then I cā pos-
sibly feel oz know. For who knoweth y height,
and depth of his corruptiō? who knoweth how
oft he offendeth? Thou onely O Lord knowest
my sins, who knowest my hart; nothing is hid
from thee: thou knowest what I haue beene, &
what I am; yea my conscience doth accuse me
of many & grieuous euils, & I do daily feeble by
wofull experience how fraile I am, how prone
to euill, and how vntoward to all goodnes. My
mind is ful of vanitie, my hart ful of prophane-
nes, mine affections full of deadnes, dulnes, &
drotzines in matters of thy worship & seruice.
Yea, my whole soule is full of spirituall blind-
nesse,

nesse, hardnesse, vnprofitablenesse, coldnesse, &
securitie. And in very deed I am altogether a
sluie of sin, & a masse of al miserie: & therfore I
haue forfeited thy fauour, & incurred thy high
displeasure, and haue giuen thee iust cause to
frowne vpon me, to giue me ouer, and leaue me
to mine owne corrupt wil & affections. But (O
my deare father) I haue learned frō thy mouth,
y thou art a God ful of mercy, slowe to wrath, &
of great compassion, and kindnesse, towards al
such as grone vnder the burden of their sins.
Therfore extend thy great mercy towards me
poore sinner, and giue me a general pardon for
all mine offences whatsoeuer: seale it in the
bloud of thy son, and seale it to my conscience
by thy spirit, assuring me moze & moze of thy
loue and fauour towards me, and that thou art
a reconciled father vnto me. Grant that I may,
in all time to come, loue thee much, because
much is giuen; and of very loue feare thee, and
obey thee. O Lord increase my faith, that I
may stedfastly beleue all the promises of the
Gospell made in thy son Christ, & rest vpon the
altogether. Enable me to bzing forth the sound
fruits of faith and repentance in al my particu-
lar actions. Fill my soule full of ioy, and peace
in beleewing. Fill me full of inward comfort
and spiritual strength against al temptations:
giue me yet a greater feeling of thy loue & ma-
nifold

inifold mercies towards me, wꝛke in my soule
a loue of thy maiestie, a zeale of thy gloꝛie, an
hatred of euil, & a desire of al good things. Giue
me victoꝛy ouer those sins which thou knowest
are strongest in me. Let me once at last make a
requeſt of the woꝛld, & the flesh. Mortifie in me
whatſoeuer is carnal, sanctifie me throughout
by thy spirit, knit my hart to thee foꝛ euꝛ that
I may feare thy name, renue in me the image
of thy sonne Chꝛiſt daily moꝛe and moꝛe. Giue
me a delight in the reading and meditation of
thy woꝛd. Let me reioyce in the publike mini-
ſterie thereof. Let me loue and reuerence al the
faithfull miniſters of thy Goſpell. Sanctifie
their doctrines to my conſcience, ſeale them in
my ſoule, write them in my hart, giue me a ſoft
and melting heart, that I may tremble at thy
woꝛds, & be alwaies much affected with godly
ſermons. Let not my ſinnes hold back thy mer-
cies from me, noꝛ mine vnwoꝛthineſſe ſtop & paſ-
ſage of thy grace. Ope mine eies to ſee & great
wonders of thy law. Reueale thy ſecrets vnto
me: be open harted towards me thy vnwoꝛthy
ſeruant. Hide nothing from me that may make
foꝛ thy gloꝛie, and the good of my ſoule. Bleſſe
all meanes vnto mee which thou vſeſt foꝛ my
gaod. Bleſſe al holy inſtructions vnto my ſoule.
Bleſſe me at al times both in hearing and rea-
ding thy woꝛd. Giue me the right vſe of all thy
mercies,

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mercies, & correcciōs, that I may be the better
for them. Let me abound in loue to thy chilozen.
Let my hart be very necrely knit vnto them, y
where thou louest most, there I may loue most
also. Let me watch & pray, that I enter not in-
to tēptation: giue me paciēce & contentment in
al things. Let me loue thee more & more, & the
world lesse & lesse. So draw my mind vpward,
that I may despise al trāstōry things. Let me
be so rapt & raniſhed with the sight & feeling of
heauenly things, that I may make a base rec-
koning of all earthly things. Let me vse this
world as though I vsed it not. Let me vse it
but for necessitie, as meate and drinke. Let me
not be carried away with the vaine pleasures
and fond delights thereof. Good father worke
thy good worke in me, and neuer leaue me, nor
forsake me, till thou hast brought me to true
happines. Oh deare father make me faithfull in
my calling, that I may serue thee in it, & be al-
waies carefull to do what good I may in any
thing. Blesse me in my outward estate. Blesse
my soule, body, goods, & name. Blesse all y be-
logeth vnto me. Blesse my goings out, & com-
mings in. Let thy cōtēnance be lifted vp vpon
me, now and alwaies: cheare me bp with the
ioies & comforts of thy spirit: make me thāksful
for all thy mercies. For I must needs confesse
that thou art very kinde vnto me in al things.

For in thee I liue, mooue, and haue my being:
of thee I haue my welfare & good being, thou
art a daily friend, and special good Benefactor
unto me. I liue at thy cost & charges. I hold all
of thee in Chief, & I find that thou art neuer
weary of doing me good: thy goodnes towards
me is vnchangeable. Oh I can neuer be thank-
full enough vnto thee for all thy mercies, both
spiritual & corporal. But in such measure as I
am able, I praise thy name for all, beseeching
thee to accept of my thanksgiuing, in thy Sonne
Christ, & to giue me a profitable vse of all thy
fauours, that thereby my heart may be fully
drawne vnto thee: giue me O Father to be of
such a good nature, & dispositiō, that I may be
wonne by gentlenesse, & faire meanes, as much
as if thou gauest me many laches. Pardon all
mine vnthankfulness, unkindnes, & great abu-
sing of thy mercies, & giue me grace to vse the
more to thy glory in all time to come. Streng-
then me deare Father thus to continue prai-
sing & glorifying thy name here vpon the earth;
that after this life I may be crowned of thee
for ever in thy kingdome. Grant these petitions
most mercifull God, not onely to mee, but to
all thy deare children throughout the whole
world, for Iesus Christs sake: in whose name I
doe further call vpon thee, saying as hee hath
taught me; O our Father which art in heauē, &c.

FINIS.

These 2 sheets
Dd & Ee

belong at the end
of the 1st part of

THE PLAINF LANS

PATH-WAY. 1663.

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